November-December 1970

EDITORIAL REPRINT from
ARTHUR CHRISTY

Thoreau and Oriental Asceticism

P. M. MAMMEN

The Later Political Thought of Jayaprakash Narayan

K. R. SRINIVASA IYENGAR

Lenin and Indian Literature

E. F. J. PAYNE

Some Aspects of Schopenhauer's Philosophy: II

BOOKS REVIEWED INCLUDE

The New English Bible; Tibetan Yoga and Secret Doctrines; Mysticism: Christian and Buddhist; New Research on Current Philosophical Systems; Sufi Studies Today; In Pity and in Anger: A Study of the Use of Animals in Science; Gandhiji's *Prefaces; Pergamon Poets IX: Poetry from India*

complete CONTENTS within

THE ARYAN PATH

VOLUME XLI - NO. 9-10

Point out the 'Way'
~however dimly and lost among the host ~
as does the Evening Star
to those who tread their path in darkness.

Editor:
SOPHIA WADIA

SOME FORTHCOMING PUBLICATIONS

SIKKIM AND BHUTAN by V. H. COELHO

An interesting study of the history and culture of the people of Sikkim and Bhutan and of their links with India, by an author who has lived and worked in these countries.

JEWELLERY AND PERSONAL ADORNMENT IN INDIA

by KAMALA S. DONGERKERY

An absorbing account of the ART OF JEWELLERY in India from ancient to the modern times, this book is profusely illustrated with a number of line drawings, black and white illustrations and colour plates.

CENTRAL ASIA—An account of the movement of peoples and ideas from ancient to modern times.

This book contains papers presented by distinguished Indian and foreign scholars and interesting discussions held at an international conference in New Delhi under the auspices of the Indian Council for Cultural Relations and UNESCO (illustrated with numerous sketches and photographs of recent archaeological finds in India and Central Asia).

ASPECTS OF INDIAN CULTURE—Select Bibliographies on History and Culture

This is the second volume in a series of Bibliographies on various aspects of Indian culture being compiled by the Council. The first volume on THE ARTS has already been published.

INDO-ASIAN CULTURE

A quarterly in English, containing scholarly articles on the history, philosophy, art and literature of India and other countries and illuminating reviews of books recently published. A copy of English bimonthly *CULTURAL NEWS FROM INDIA* is supplied free of charge during the subscription period to those who choose to subscribe to *INDO-ASIAN CULTURE* for 3 years on making a lump-sum concessional payment of Rs. 25.00 or 55*s*. or $10·00.

RATES OF SUBSCRIPTION

Inland	*Foreign*
Rs. 2·50	Sh. 5 6d or $1·00 (single)
Rs. 10.00	Sh. 22 or $4.00 (annual)

INDIAN COUNCIL FOR CULTURAL RELATIONS

AZAD BHAVAN, INDRAPRASTHA ESTATE

NEW DELHI 1

THE ARYAN PATH

Editor: SOPHIA WADIA
Assistant Editor: Rameshchandra Sirkar

CONTRIBUTIONS

The Editor is responsible for unsigned contributions only and is not necessarily in agreement with the views of the contributors, to whom free expression of opinion is given

SUBSCRIPTIONS

THE ARYAN PATH is published every month except June and July. Subscriptions are accepted for calendar years or periods covering ten issues. Orders, accompanied by the appropriate remittance, should be sent to the Editorial and Business Office, Bombay, or the London Office

BOOK BORROWING PRIVILEGES

Subscribers in India may borrow, from the "Aryan Path" section of the United Lodge of Theosophists Library, Bombay, books reviewed in THE ARYAN PATH, paying only registered book-post charges if books are required by post

RATES

	Single Copy	Annual Subscription
INDIA	Re. 1.50	Rs. 12.00
EUROPE	2s.	18s. (or equivalent)
THE AMERICAS	60 cents	$5.00 (or equivalent)

OFFICES

EDITORIAL & BUSINESS OFFICE	Theosophy Hall, 40 New Marine Lines Bombay 20 (BR)
LONDON OFFICE	62 Queen's Gardens, London W.2

Available in the U.S.A. from
Eastern News Distributors
155 West 15th Street, New York, N.Y. 10011, U.S.A.

THE ARYAN PATH: VOL. XLI. NO. 9-10

November-December 1970

ARTHUR CHRISTY	Thoreau and Oriental Asceticism	343
P. M. MAMMEN	The Later Political Thought of Jayaprakash Narayan	350
K. R. SRINIVASA IYENGAR	Lenin and Indian Literature	357
E. F. J. PAYNE	Some Aspects of Schopenhauer's Philosophy: II	364
ALUN LLEWELLYN	Hunter of Tassili (Poem)	368
L. MARR	Whither Civilization?	369
BRIAN G. COOPER	Listen Above the Noise	370
	NEW BOOKS AND OLD	
K. R. SRINIVASA IYENGAR	"The New English Bible"	372

and reviews by

N. A. NIKAM, SIDNEY SPENCER, S. K. JHAVERI, L. MARR, JOAN N. BURNETT, K. SAMPATHGIRI RAO, A. R. WADIA, ALUN LLEWELLYN, SYLVA NORMAN, H. G. NARAHARI, AND BRIAN G. COOPER 373

BALDOON DHINGRA	Leaves from a Provence Diary	383
	CORRESPONDENCE	
BRIAN G. COOPER	A Letter from Kiev	386
	ENDS AND SAYINGS	388

THE ARYAN PATH

Point out the "Way" — however dimly, and
lost among the host — as does the evening star
to those who tread their path in darkness.

—*The Voice of the Silence*

VOL. XLI NOVEMBER/DECEMBER 1970 No. 9-10

ARTHUR CHRISTY

Thoreau and Oriental Asceticism

[We reprint this article from THE ARYAN PATH, March 1935. — ED.]

I

To STUDY the rise of Oriental cults in America on the basis of the careers and work of eminent *swamis* alone is to ignore the previously harrowed ground in which they sowed. There is no better evidence of this fact than even a brief examination of the Orientalism of Henry David Thoreau. American scholarship has been singularly myopic and home-keeping in the past; else how to explain the fact that it has been only of late that serious attention was given to such sentences from Thoreau's pen as the following?

> Depend upon it that, rude and careless as I am, I would fain practise yoga, faithfully . . . To some extent and at rare intervals, even I am a yogi.

> The "Laws of Manu" are a manual of private devotion, so private and domestic and yet so public and universal a word as is not spoken in the parlour or pulpit in these days . . . It goes with us into the yard and into the chamber, and is yet later spoken than the advice of our mother and sisters.

These sentences are only samples of scores like them to be found scattered throughout Thoreau's work. Considering the large number and diversity of his admirers, time need not be given to a defence of the thesis that Thoreau was a potent force in preparing America for the *swami* who began teaching in the latter half of the nineteenth century.

My purpose in this essay is to present the results of an examination of several hundred pages of unpublished manuscript material which will indicate how absorbed Thoreau was in Manu's famous work and in Oriental asceticism. This manuscript material is composed largely of commonplace books which William Ellery Channing described in the study of his friend, *Thoreau the Poet-Naturalist*. "His reading," wrote Channing, "was done

with a pen in hand: he made what he called 'Fact-books,' – citations which concern his studies." Most of these fact-books are in the Harvard College and the Morgan Libraries.

Perhaps the most significant sentence in a volume entitled *Paragraphs Mostly Original* is the following:

> If the Roman, the Greek, and the Jew have a character in history–so has the Hindoo. He may help to balance Asia, which is all too one-sided with its Palestine.

Here is perhaps the clearest statement of Thoreau's reasons for turning Eastward that can be found. But there were other pregnant passages in the volume, a few of which later found their way into published pages. There were such enthusiastic outbursts as:

> I cannot read a sentence in the book of the Hindoos without being elevated as upon the table-land of the Ghauts. It has such a rhythm as the winds of the desert, such a tide as the Ganges, and seems as superior to criticism as the Himmaleh Mounts.

Another unusual sentence was:

> The Laws of Manu . . . are the laws of you and me, a fragrance wafted down from those old times, and no more to be refuted than the wind.

Some interesting facts may be noted about the twenty-five manuscript pages which contained Thoreau's extracts from Sir William Jones's translation of Manu. Every one of Manu's twelve chapters was quoted from with the exception of the tenth and the twelfth, which dealt with the mixed classes and with penance and expiation. The second chapter seems to have received his closest attention, thirty-nine verses culled for the fact-book. It is also interesting to note that with the quotations from the seventh chapter Thoreau wrote: "A Brahman could not be taxed," – as though Manu had endorsed his own refusal to be taxed by a corrupt state. And following the long series of extracts from the second chapter appears the following, which I quote in entirety as a significant Thoreauvian commitment:

> We seem to be dabbling in the very elements of a present conventional or actual and visible life. Here is a *history* of the *forms* which humanity has in all ages assumed. We forget that our whole outward life is but a convention and it is salutary thus to be reminded of it. The old lawgiver seems to have foreseen all the possible relations of men, and provided that they be maintained with adequate dignity. This book could afford a maxim applicable to any condition in which a man may be found.

If we assume – and in Thoreau the assumption is justified – that the selection of a passage for preservation in a fact-book meant substantial agreement with Manu, the broad parallels that lay between Thoreauvian Transcendentalism and the Vedanta can be readily indicated. Consider first, then, the essential nature of the universe and its source. From the twelfth chapter Thoreau took three suggestive verses:

> Let every Brahmin [*sic*] with fixed attention consider all nature, both visible and invisible, as existing in the divine spirit; for, when he contemplates the boundless universe existing in the divine spirit, he cannot give his heart to iniquity (XII. 118).
>
> The divine spirit [alone] is the whole assemblage of gods; all worlds are seated in the divine spirit and the divine spirit, no doubt produces, *by a chain of causes and effects consistent with free will,* the connected series of acts performed by embodied souls (XII. 119).
>
> Thus the man, who perceives in his own soul the supreme soul present in all creatures, acquires equanimity toward them all, and shall be absorbed at last in the highest essence, even that of the Almighty himself (XII. 123).

Thoreau was fundamentally not a metaphysician. Emerson, equally interested in the Vedantic conception of the universe, went on and gave considerable attention to the doctrine of *Maya.* Not so Thoreau. Very little appears in his writing that can be construed as metaphysical concern with the relations of the noumenon and the phenomenon. He was, however, interested in the doctrine of Karma and its moral implications. Witness the following extracts from the fourth chapter:

> Iniquity, committed in this world, produces not fruit immediately, *but,* like the earth, *in due season;* and, advancing by little and little, it eradicates the man, who committed it (IV. 172).
>
> Yes; iniquity, once committed, fails not of producing fruit to him who wrought it . . . (IV. 178).

The doctrine of Karma found adequate expression in Emerson's essay "Compensation." The Transcendentalists preferred it as a doctrine of moral requital to any they had inherited from the Calvinistic tradition.

Thoreau never formulated a complete eschatology. It is difficult, therefore, to state definitely whether he believed in Transmigration. If he did, it was in a very general way. His eschatology is perhaps best suggested by two passages which he culled from the fourth and sixth chapters of Manu:

> Single is each man born; single he dies; single he receives the reward of his good, and single the punishment of his evil deeds (IV. 240).
>
> Let him not wish for death; let him not wish for life; let him expect his appointed time, as a hired servant expects his wages (VI. 45).

Death was for Thoreau a return to the Original Source, a dying down to the roots, as grass dies down in winter. His belief in the diverse mutations of the cycle of rebirth is uncertain. He probably accepted much of the basic Hindu idea, but it must have been tempered by his heritage and environment.

Consider now other extracted passages in the light of the *summum bonum* of life. How different from the usual Yankee concept of success is the following verse:

> Greatness is not conferred by years, not by gray hairs, not by wealth, not

by powerful kindred: the divine sages have established this rule: "Whoever has read the *Vedas* and their *Angas,* he among us is great" (II. 154).

Substitute for the Vedas the concept of nature as the open book of God, and the complete Thoreauvian idea appears.

Despite the profound implications of the foregoing extracts, there are others even more significant. As has already been suggested, Thoreau is not known to posterity for the system of philosophy he developed; he is primarily known for the way he lived; he will ever be the recluse of Walden. His interest in the ascetic life led him to extract numerous passages from Manu which dealt with its practice. These passages are also unique in that they state clearly the reasons for the mystic's way of life. The following are from the second chapter:

> The organs, being strongly attached to sensual delights, cannot so effectually be restrained by avoiding incentives to pleasure, as by constant pursuit of divine knowledge (II. 96).
>
> A Brahman should constantly shun worldly honour, as he would shun poison; and rather constantly seek disrespect, as he would seek nectar (II. 162).

The more specific instructions of the fourth chapter as to space were also noted:

> Alone, in some solitary place, let him constantly meditate on the divine nature of the soul, for by such meditation he will attain happiness (IV. 258).

The rewards of the meditative life were described in Chapter Six. Thoreau did not fail to notice them:

> A Brahman, having shuffled off his body by any of those modes, which great sages practised, and becoming void of sorrow and fear, rises to exaltation in the divine essence (VI. 32).
>
> Thus, having gradually abandoned all earthly attachments, and indifferent to all pairs of opposite things, *as honour and dishonour, and the like,* he remains absorbed in the divine essence (VI. 81).

Thus Thoreau proceeded to balance Asia, too one-sided in its Hebraism. The Philistinism against which he revolted had much in common with that denounced by Matthew Arnold. But whereas Arnold turned to Greece for a corrective, Thoreau turned to India. And in belief and practice he followed the injunctions of Manu with amazing fidelity. A closer study of Thoreau's life and writings will convince the most sceptical of this fact.

II

Thoreau's natural asceticism sprang neither from any self-punishing Puritanism, nor from a love of asceticism for its own sake. It was neither the result of conversion to a system of practice, nor the effect of any foreign influence of men or books; it was consistently spontaneous and unaffected. This is true despite the fact that the scriptures of the East formed the bulk

of his reading in sacred literature. A close student of Thoreau's mind will come to one conclusion: he read the Orientals because he recognized his spiritual kinship with them. He read the Hindus in particular because in them he found the closest affinity. It is indeed amazing that a shrewd Yankee should have cherished so un-Yankee an objective as the Yoga. Yet Thoreau saw nothing strange in this. "The early and the latter saints are separated by no eternal interval," he wrote in the diary of 1841.

The evidences of Thoreau's interest in Oriental asceticism are to be found throughout his work, published and unpublished.

There is an undertone of Orient-tinged other-worldliness in Thoreau's contributions to the "Ethnical Scriptures" feature of the *Dial.* This is true even of the Confucian extracts. Note these samples: "Perfection (or sincerity) is the way of heaven, and to wish for perfection is the duty of man." "He who offends heaven has none to whom he can pray." But the outstanding illustration will be found in the January 1844 number, which contains ten pages of excerpts from Eugene Burnouf's *Le Lotus de la bonne loi.* The entire selection is in exposition of Buddhist abnegation. Thoreau quoted:

> Then this man speaks thus to the Sages: What means must I employ, or what good work must I do to acquire an equal wisdom? . . . Then these Sages say thus to the man: If thou desirest wisdom, contemplate the law, seated in the desert, or in the forest, or in the caverns of the mountains, and free thyself from the corruption of evil. Then endowed with purified qualities, thou shalt obtain supernatural knowledge.

The significance of these selections will be more clearly understood when one realizes that the "Ethnical Scriptures" were chosen for the purpose of introducing uninformed Americans to the best in the Oriental bibles.

Were there space for them, scores of comments and quotations from the *Bhagavad-Gita,* the *Harivansha,* and the *Sankhya Karika* could be offered here in elucidation of Thoreau's idealism and asceticism. These may easily be found in the *Week* and the *Journals.* Our present interest is in the reason they appeared there. "Like some other preachers," Thoreau once wrote in explanation, "I have added my texts—derived from the Chinese and Hindoo scriptures—long after my discourse was written." Since the belatedly selected text so appropriately fits the sermon, there can be but one conclusion regarding the sermon itself.

But our study of Thoreau's Oriental asceticism would be far from complete if we fail to mention revealing passages in his correspondence and diaries. In a letter written to Isaac Hecker on 14 August 1884 appear these sentences:

> But the fact is, I cannot so decidedly postpone exploring the *Further Indies,* which are to be reached, you know, by other routes and other methods of travel. I mean that I constantly return from every external enterprise with disgust, to fresh faith in a kind of Brahminical, Artesian Inner Temple life. All my experience, as yours probably, proves only this reality.

These words were written less than a year before his ascetic retreat to Walden pond, and yet, so far as I am aware, they are now for the first time advanced as the reason for the gesture which shocked Thoreau's contemporaries and which has puzzled his countrymen ever since.

And if this was the reason he went to his retreat, we have an equally revealing description of his conduct there:

> Sometimes, in a summer morning, having taken my accustomed bath, I sat in my sunny doorway from sunrise till noon, rapt in revery . . . in undisturbed solitude and stillness . . . until by the sun falling in at my west window, or the noise of some traveller's wagon on the distant highway, I was reminded of the lapse of time. I grew in those seasons like corn in the night. . . . I realized what the Orientals mean by contemplation and the forsaking of works. . . . This was sheer idleness, to my fellow-townsmen, no doubt; but if the birds and the flowers had tried me by their standard, I should not have been found wanting.

To ask whether Thoreau practised the true Yoga, tutored by and with full benefit of a *rishi,* would be to quibble. The fact is he thought he did, following the injunctions of the Oriental sages whose books he read. "I would fain practise the yoga faithfully," he wrote to H. G. O. Blake, his lifelong friend and literary executor. Furthermore, as early as June 1840, Thoreau had written in conscious indication of what he conceived to be the Oriental temper in his retired life:

> I will have nothing to do; I will tell fortune that I play no game with her; and she may reach me *in my Asia of serenity* and indolence if she can.

Fully aware that his gestures were open to misinterpretation, he never failed to emphasize through word and conduct that true mystics lived in a "repose without rust." And it may be recalled that James Russell Lowell objected to Thoreau's taste for Oriental philosophy, "which would seem admirably suited to men if men were only oysters." One can distil from Thoreau's writings his effective answer to all such criticism: "Yes, but are men mosquitoes, destined only for an ephemeral and inconsequential buzzing?"

What, then, were the results of Thoreau's ascetic way of life? And if he turned from Occidental modes of reasoning and science in his intellectual life, did he find something to take their place? Here is his answer:

> Science is often like the grub which, though it may have nestled in the germ of a fruit, has merely blighted and consumed it and never truly tasted it. Only that intellect makes any progress toward conceiving of the essence which at the same time perceives the effluence.

And again:

> Reason will be a pale cloud, like the moon, when one ray of divine light comes to illumine the soul.

These sentences assuredly indicate his affinity with the seers who wrote the Upanishads. But the words which reveal most definitely the Oriental

results of Thoreau's life are in *Walden*; they describe his passage over invisible boundaries into a region where the most liberal of laws prevail, where one lives with the licence of a higher order of beings, where the universe loses all its complexity, and where "solitude will not be solitude, nor poverty poverty, nor weakness weakness." Nowhere in all Occidental literature will be found words that more appropriately describe the dispelling of the fogs of *Maya*.

In conclusion, it may be appropriate to take note of Thoreau's penetrating thrust at the materialism of his time. The stricture is even more apposite for the twentieth century.

> We hear a good deal said about moonshine by so-called practical people, and the next day, perchance, we hear of their failure, they having been dealing in fancy stocks; but there really never is any moonshine of this kind in the practice of poets and philosophers; there never are any hard times or failures with them, for they deal with permanent values.

Thus Thoreau's real life was in the ideal world, completely unexplored by the majority of his countrymen. This was the reason they never understood him. They were like the ideal-doubting materialists whom a Chinese sage once castigated as summer insects that denied the existence of ice. Furthermore, they had not transcended the arbitrary distinctions which meant nothing to Thoreau, whose sympathies were catholic and embraced all mystics, both Occidental and Oriental.

ARTHUR CHRISTY

He is the one God, hidden in all beings, all-pervading, the self within all beings, watching over all works, dwelling in all beings, the witness, the perceiver, the only one, free from qualities. He is the one ruler of many who seem to act, but really do not act; he makes the one seed manifold. The wise who perceive him within their self, to them belongs eternal happiness, not to others. He is the eternal among eternals, the thinker among thinkers, who, though one, fulfils the desires of many. He who has known that cause which is to be apprehended by Samkhya (philosophy) and Yoga (religious discipline), he is freed from all fetters.

The sun does not shine there, nor the moon and the stars, nor these lightnings, and much less this fire. When he shines, everything shines after him; by his light all this is lightened.

—*The Upanishads*

P. M. MAMMEN

The Later Political Thought of Jayaprakash Narayan

[We are glad to welcome to our pages Mr. P. M. Mammen, at present Chairman, Area Studies Programme, Cedar Crest College, Allentown, Pennsylvania. Mr. Mammen taught for three years in India and was involved in the *Bhoodan* Movement. Later he taught in Tanzania for eleven years, and during his stay there participated actively in social and political public affairs. He has done graduate work in International Relations at the University of Pennsylvania, and has been in the U.S.A. since 1965. The present article represents the latter part of a much longer paper in which Mr. Mammen examines thoroughly the development of the social and political thinking of Shri Jayaprakash Narayan. It covers the two last stages out of the three into which Mr. Mammen convincingly divides the growth of Shri Narayan's thinking. These two stages are concerned with Jayaprakash Narayan's development into a concern for the ethical quality of means and the final development towards the Sarvodaya ideal. While THE ARYAN PATH is not concerned with politics as such, it is bound to take note of how fundamental philosophical questions have presented themselves to a responsible and respected social and political worker, such as Shri Jayaprakash Narayan, in a practical form — as the challenges of the moral implications of actual devoted work. —ED.]

In "Ends and Means," adapted from his report (as General Secretary) to the Sixth National Conference of the Socialist Party, held at Nasik in 1948,* Jayaprakash Narayan redefined his concept of the means-end relationship in the light of his evolving concept of socialist democracy. In this report he said:[1]

> Since the victory of Stalinist methods in Russia, it has been commonly believed that there is no room for moral values in Marxism, and it is usual for a socialist who talks of such matters to be branded as a renegade or, at the least, a deviationist . . . I for one have come to believe that for the achievement of socialism a strict regard for means is of the highest importance . . .
>
> There were many things that Mahatma Gandhi taught us. But the greatest thing he taught us was that means are ends, that evil means can never lead to good ends and that fair ends require fair means . . .
>
> When, in a statement the other day, I talked of the need of spiritual regeneration, some of you might have thought perhaps that I had been so deeply shaken by recent happenings that I was trying to escape from the hard realities of life. Those of you who might have thought so are completely mistaken. I have no knowledge of matters spiritual, if the term is

---

* It was here that the Socialist Party, founded in 1934 as the Congress Socialist Party, decided to quit the Congress and function as an independent party.

[1] BIMALA PRASAD (ed.) : *Socialism, Sarvodaya, and Democracy* (Asia Publishing House, New York. 1964), pp. 59-60

> understood in a religious or metaphysical sense. I have not suddenly come to acquire faith in something called the spirit or the soul or Brahma. Such philosophy as I have is earthy and human. I am concerned merely with the problem of the type of men I should like to live with in society.

This report represents a clear departure from his past. Undoubtedly, the "recent happenings" (Mahatma Gandhi's assassination on 30 January 1948 and the bloody communal riots during the Partition days of 1947 and thereafter) had come as a rude shock to him. Possibly enough, he was beginning to respond to the problems which free India was beginning to face. In the new environment, he found it necessary to re-think his once-held political concepts. Therefore, reformulation of his original premises became necessary.

Narayan, through this report, once for all released himself from his earlier commitment to social revolution and violent means. Though this report shows a partial commitment to the need of "spiritual regeneration," it is clear from his confession that he was yet to grow into what he became in subsequent years as a result of "rediscovering" Mahatma Gandhi — or rather the Gandhian frame of reference.[2]

In 1953, Prime Minister Nehru invited Narayan to join the Cabinet along with some of his colleagues. Narayan's inclusion in the Cabinet would have placed him in a key position and marked him out as Nehru's successor. But such a prospect held no allurement for him. He declined the offer. This act of renouncing political power must have been, at least partially, the result of his rediscovery of Gandhi; for in his letter to Nehru, Narayan wrote:[3]

> I do not find today Gandhiji's dynamism and incessant quest towards his ultimate values except in Vinoba, who has produced a remarkably Gandhian method for the solution of the country's biggest problem — the land problem.

A few months before he wrote this letter, in an article, "Materialism and Goodness," Narayan said:[4]

> For many years I have worshipped at the shrine of the goddess—Dialectical Materialism — which seemed to me intellectually more satisfying than any other philosophy. But while the main quest of philosophy remains unsatisfied, it has become patent to me that materialism of any sort robs man of the means to become truly human. In a material civilization man has no rational incentive to be good. . . .
>
> Non-materialism — I am using this negative phrase because I have no particular school in mind — by rejecting matter as the ultimate reality immediately elevates the individual to a moral plane, and urges him, without reference to any objective outside of himself, to endeavour to realize his own true nature and fulfil the purpose of his being.

---

2 *Ibid.*, p. 80
3 *Ibid.*, p. 80
4 *Ibid.*, pp. 98-99

In "Ends and Means," Narayan had resolved his previous conflict with Gandhism concerning the means-end relationship; while in "Materialism and Goodness," he resolved the remaining conflict concerning the environment-man relationship. In his address to the First Asian Socialist Conference at Rangoon in 1953, Narayan had this to say about this latter relationship:[5]

> We have in history attempts made to improve the individual by forgetting the environment in which the individual lives. For instance, we had Buddha. Looking at the problem of human misery and arriving at the conclusion that human misery can be traced to human desire, he developed a system of self-culture . . . for the making, moulding and shaping of individual human nature so that he may be free from misery by controlling his passion, his desire. That was a very noble effort, but it was . . . a one-sided effort. Today many socialists are again making the mistake of making another one-sided effort, namely, that of changing society alone and forgetting the individual . . . if we create merely a socialist environment and leave the question of the individual alone, we will again find that it is a very partial effort at constructing a new social order, because the same individual will be functioning in that social environment and, if he is not an individual who is in tune with the aims of that society, who has not been trained, who has not learned to subdue and subjugate his personal desires and ambitions to the social good, we will find that the experiment of social engineering would miscarry.

To avoid this one-sidedness in social engineering, Narayan discovered, socialism must be "transformed into Sarvodaya"; for socialism alone "cannot take mankind to the sublime goals of freedom, equality, brotherhood and peace."[6]

This transformation in Narayan's thinking is the result of the fact that he has been, by now, able to resolve his previous conflict between the two frames of reference he has had in Marxian socialism and Gandhism. This helped him develop a new goal to pursue—the spiritual basis of a non-violent and moral society—and a new response that called for recasting the main themes of his political thinking. They are now: (i) The end does not justify the means and so violence is to be eschewed; and (ii) Human revolution alone can bring about change in environment. This can be brought about through Sarvodaya.

It 1964 in the inaugural address at the seventh Tamilnad Sarvodaya Conference, Narayan described the main object of the Sarvodaya movement. It is[7]

> to awaken the initiative of the people and draw out their latent capacity for co-operative endeavour, so that there might be created what we call Lok-shakti, something that is beyond the competence of government to

---

5 *Ibid.*, p. 103

6 JAYAPRAKASH NARAYAN: *Towards a New Society* (Congress for Cultural Freedom, New Delhi. 1958), p. 21

7 JAYAPRAKASH NARAYAN: *The Challenges After Nehru* (Sarvodaya Pracharalaya, Thanjavur. 1964), pp. 3-4

> achieve. Rajya-shakti and Lok-shakti, the Government and the people, could then march hand-in-hand together in a creative partnership . . . and build a new India.

Narayan added that in a country like India with more than 550,000 villages, it would not be enough if only the Parliament and the State legislatures were to function as centres of democratic government; for a government that functioned at a distance from the people could never be a really democratic government. A true democracy could be based only on what Gandhi called "Gram Swaraj" or the "Village Republic," which is the central point of the programme of the Sarvodaya movement. He claimed that "the Sarvodaya movement by working for Gram Swaraj is helping to lay down and strengthen the very foundations of democracy in this country".[8]

According to Narayan, the Shanti Sena (Peace Brigade), along with the supporting, supplementary, and ancillary programmes that go with it, is one of the most important programmes of Sarvodaya.[9] The Shanti Sainik (member of the Shanti Sena) is wedded not only to civic peace but also to the philosophy of non-violence *in toto*. Then, to create public support for the Shanti Sena, Shanti Sevaks, Sarvodaya Patras, and Sarvodaya Mitras are used. Shanti Sevaks are peace workers enlisted. They are pledged only to peace and to work for peace in their spare time; they are not pledged to the philosophy of non-violence. The Patras (vessels) are a daily reminder to the household, to the family which maintains them, of its responsibility and duty as citizens of a civilized and democratic society. Anyone who pays 365 paise (Rs. 3.65) a year as a contribution to the Sarvodaya movement and expresses sympathy with its aims becomes a Sarvodaya Mitra (friend of Sarvodaya). The Mitras are not expected to become devotees of non-violence; but because of their expressed sympathy with the aims of Sarvodaya and payment of an annual fee as a token of that sympathy, it is supposed that they would in their own conduct at least be peaceful.

Thus the Shanti Sena programme is made up of concentric circles, with the Shanti Sainiks in the centre, the Shanti Sevaks forming the next outer circle, the Patra-holders the next, and the Sarvodaya Mitras the last. This programme, Narayan hopes, will create a mass movement.

The *dan* movements are another part of the Sarvodaya programme. The first of these to begin was the *Bhoomi-dan* movement. Then followed the others like *Gram-dan* (Village-gift), *Shrama-dan* (Labour-gift), *Sampatti-dan* (Wealth-gift), *Buddhi-dan* (Gift of one's intellect) and *Jeevan-dan* (gift of one's life) movements. *Dan* in Vinoba's vocabulary, according to Narayan, does not mean "gift," but "sharing together."[10]

---

8 *Ibid.*, p. 6

9 *Ibid.*, pp. 21-25

10 *Socialism, Sarvodaya and Democracy*, p. 167

During his visit to Wales in 1958, Narayan spoke of the underlying philosophy of the *dan* movements in the following words:[11]

> In China, in Russia, and in other Communist countries, you know what happened in the wake of collectivization. In Russia alone twenty million people were liquidated in one way or another. Now, in four thousand Indian villages much more has happened than forcible collectivization brought about. . . .
>
> By propagating this philosophy of Love and Truth, and persuading people that they should live together as one family, it has been possible to convert thousands of people and bring about a non-violent agrarian revolution of the completest kind in these four thousand villages of India. This philosophy asserts that whatever we have is a trust, and should be held and used as such, whether it be land or other kind of property, or whether it be skill, knowledge, or experience. It is a trust that we hold for our fellow human beings and for our community. It is not meant for our personal enjoyment alone; we have a share in it, but only a share.

Narayan says that the role of Sarvodaya is that of a "catalytic agent."[12] It is, in other words, an instrument through which people's energies could be activized, liberated, mobilized for the task of reconstruction.[13] It is this reconstruction involving human revolution that should help build up a democratic society. He says:[14]

> A democratic society is a civil society . . . when a society becomes hundred per cent democratic . . . that society becomes not only civil but also a non-violent society.

It is only in this society, Narayan claims, that man will ever be free. Now he would set the evolution of the non-violent society in a larger context of human evolution; for this he would quote from Julian Huxley's *Introduction to the Human Frame*. According to Huxley, Narayan says,[15] there have been two critical points in the past of evolution. The first was marked by the passage from the inorganic phase to the biological. In the period before this, there was no life and suddenly life appeared from somewhere. The second stage was marked by the evolution from the biological to the psycho-social, which may be called "the birth of consciousness." Now we are on the threshold of a third stage in the evolutionary process. The evolution of humanist ideas in the present-day world marks the on-set of the passage from the psycho-social to the consciously purposive phase of evolution. It means that the evolutionary process itself is becoming conscious of itself. Narayan would set the Sarvodaya movement as the instrument for this third stage of evolution.

---

11 *The Dual Revolution* (Sarvodaya Pracharalaya, Thanjavur. 1963), pp. 13-14
12 *The Challenges After Nehru,* p. 16
13 *Ibid.,* p. 16
14 *Ibid.,* p. 19
15 JAYAPRAKASH NARAYAN: *Three Basic Problems of Free India* (Asia Publishing House, Bombay. 1964), pp. 16-17

The writings and speeches of Jayaprakash Narayan bring out one key idea around which the main themes of his thought have been slowly developing — the idea of "freedom." Once he said:[16]

> Freedom has become a passion of life and I shall not see it compromised for bread, for power, for security, for prosperity, for the glory of the State or for anything else.

It is the interpretation and reinterpretation of the concept of freedom that have caused the zigzag and tortuous chart of unsteadiness in his life. The first interpretation — in Marxian (modern) language — provided him with political freedom and economic freedom as the goals to work for; and, as means, he was prepared to accept any modes of action including violence. He would not refrain from reacting to violence and coercion, which, according to him, are implied in a colonial régime and a capitalistic order of society, with violence. This tit-for-tat approach formed the basis of his action and political thought of early days despite the Gandhian influence which later made him reinterpret his concept of freedom.

These goals and purposes, however, disappeared with the changes in the situation that independence brought about in India. Particularly after Gandhi's assassination, Narayan began to reinterpret his original premises, and discovered the concept of a non-violent society as the ultimate goal to work for. With this discovery of his, the mode of action too had to be reinterpreted. No more would violence serve the purpose as he saw it; but only human revolution would, and for this non-violence would be necessary. In the light of this, political freedom and even economic freedom are not ends but means to promote the spiritual basis of man and his society, which the consciously purposive phase of evolution should bring about. In this scheme of relationship, Narayan now sees no place for violence; environmentalism gives way to humanism; and Marxism or even democratic socialism, to the Sarvodaya ideal.

In this stage, Narayan accepted Vinoba's adaptation of Gandhism as complementary to democratic socialism. This meant that he would work for a dual revolution — the revolution of environment and that of human beings, which should run simultaneously, one complementing the other. This is the essence of Sarvodaya, as Narayan would express it.

A final comment may be offered about this "saintly idiom," which the Sarvodaya movement represents, according to Morris-Jones. Donald E. Smith makes an important observation about Hinduism in India.[17] He says that there has been very little over-all ecclesiastical organization in Hinduism and that the Hindu "clergy" is not organized for an effective political role. As a result, there has not been any recognized structure in the

---

16 JAYAPRAKASH NARAYAN: *Swaraj for the People* (Sarva Seva Sangh Prakashan, Varanasi. 1963), p. vi

17 DONALD E. SMITH: *India As a Secular State* (Princeton University Press, New Jersey. 1963), pp. 27-29

Indian system — except some of the communal and caste parties — to perform the function which the "Church" does in other secular democracies. What is this function?

In every secular democracy, the State has become the symbol, protector, and promoter of the political and economic man; denying the supremacy of the Church, which represents the spiritual man. Therefore, not infrequently do we find that when the State acts, the Church reacts to reassert itself; and this reaction is beneficial at least in providing adequate checks and balances lest the claims of the spiritual man should be suppressed.

The Sarvodaya movement, through its "saintly idiom," performs at least this function of the Church in the absence of any ecclesiastical organization in Hindu society.* Through this role-performance, it may be concluded, the Sarvodaya movement will strengthen the foundations of democracy in India.

In the light of this conclusion, one may make the following statement about Jayaprakash Narayan's present and past political thought. In the past, his political thought defended and promoted the cause of the political and economic man; whereas now it is more oriented to the needs of the spiritual man.

P. M. MAMMEN

To me it sometimes seems that our moralists would do well to cease their upbraidings and apply themselves to the interesting problem — "How is goodness to be made the object of passionate desire, as attractive as fame, success, or even adventure?" If they could excite in men an enthusiasm for virtue, as the poets, musicians, and artists excite in them enthusiasm for beauty, and the men of science for truth; if they could devise a morality that had power to charm, they would win all hearts.

—W. MACNEILE DIXON

---

* It must be recognized, however, that people of other religions too take part in the Sarvodaya programme.

K. R. SRINIVASA IYENGAR

Lenin and Indian Literature

[Our old and esteemed friend, Dr. K. R. Srinivasa Iyengar, Vice-President of the Sahitya Akademi, gave a long address inaugurating the Sahitya Akademi Symposium on "Lenin and Indian Literature" on 20 September 1970 in Bombay. We are glad to print below an abridged version of this. Dr. Iyengar does not expound the subject itself: he rather explains why such a subject is important and the many-sided and cautious approach necessary to reach any valid conclusions on such a subject. —ED.]

THE IDEA behind these Symposia is to review and evaluate the impact of Lenin on the several living literatures of India, and also — a more difficult exercise in literary assessment — on Indian literature as a whole: Indian literature, that indefinable yet felt reality, that voice and mind and sensibility and conscience of the nation, Indian literature that is rather more than the mere sum of the different regional literatures.

Indeed, in its operative and permeative aspects, literature knows no barriers. Noble thoughts invade our consciousness from every side. As Gandhiji declared in his usual forthright manner:

> I do not want my house to be walled in on all sides and my windows to to stuffed. I want the cultures of all lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any. I refuse to live in other people's houses as an interloper, a beggar or a slave.

The pressure of ideas, personalities, and events, whether from the West or the East, is inevitably felt in our life and letters — such pressure is an incentive to necessary growth — and yet we do not want to be uprooted either.

Great ideas, great events, great men send out waves and creepers of influence, they impinge on the Time Spirit and ethos of the age, and they affect life, language, and literature almost everywhere. Significant events like the October Revolution of 1917 or the coming of Indian independence in 1947; great writers and thinkers like Tagore, Shri-Aurobindo, Bertrand Russell, Bernard Shaw, Maxim Gorki, great leaders like Lenin, Gandhiji — their influence on literature is unquestionable, although the precise nature and extent of such influence cannot always be determined in strictly quantitative terms.

Literature both draws upon life and exerts a profound influence on life, though we have no sure understanding of the manner in which the mutual action proceeds. Gorki describes as follows the process that turns the raw stuff of life into the imperishable images of literature:

> Any myth is a piece of imagining. Imagining means abstracting the fundamental idea underlying the sum of a given reality, and embodying it in an image; that gives us realism. But if the meaning of what has been abstracted from reality is amplified through the addition of the desired and

> the possible – if we supplement it through the logic of hypothesis – all this rounding off the image – then we have the kind of romanticism which underlies the myth, and is most beneficial in its promoting a revolutionary attitude towards reality, an attitude that in practice refashions the world.

Through words, through fictional fabrications, great literature yet projects something that is more vivid than life – through appearances, the truth *behind* appearances – and through contrived situations, a hint of the higher universal Truth. And being so charged with significance, power, and truth, great literature moves men's hearts, and proves a salutary influence on the mass of humanity. Not ideas, but ideas in action: not events, but the drama of their causal relationship: not past history, but the historical process – and such ideas and men in action are shown in literature as if enacting for our edification what is for ever contemporary history.

In a discussion on "Lenin and Indian Literature," the main difficulty is to be clear about our terms. "Lenin" might mean the man, or the direction he gave to Marxism, or the October Revolution which he engineered, or the Soviet State that he established, or even the whole complex of personality, theory, revolutionary strategy, the proletarian dictatorship, and the waves of world-wide influence emanating from the life and life-work of the man. Indian literature, again, is a house of many mansions: not only in the sense that this literature is in several languages, but also in the sense that this literature, like the literature of any country, ranges from the ephemeral to the permanent, from journalism, propaganda, pamphleteering, controversy, exposition, biography, history to fiction, drama, poetry, the three classic forms of "pure" literature. It is open to us to take the narrow view or the broad view: there are advantages in both – only, we should be clear in our minds what exactly we are trying to do. It is open to us to make a general sweeping survey of the direct or indirect presence of Lenin and Leninism – even of Soviet life and Soviet attitudes – on Indian writing during the last fifty years; and it is equally open to us to narrow our gaze and look only for Leninist images, Leninist demiurges, or Leninist epiphanic stances in modern Indian creative literature, say in the work of Mulk Raj Anand in English, of Premchand in Hindi and Urdu, of Sharat Chandra in Bengali, of Bharati Dasan in Tamil, of Sri Sri in Telugu, of Thakazhi Sivasankara Pillai in Malayalam. But in a matter so elusive, so mysterious, as literary aetiology, it would be wrong too dogmatically to make assertions about "impacts" and "influences." Perhaps not even the writers themselves can always explain how any particular influence has made a poem, drama, or novel what it is; for neither critic nor writer can hope to pluck the heart out of the mystery of literary creation. This only means that there is need for humility in discussing a problem at once so complex and so fascinating as Lenin's impact on Indian literature.

It has been said that the greatest ideas are also the simplest – and so are the greatest men. Love and social justice are among such great, such supreme, truths that come to us with the force of an arrow's simplicity and

directness, and Gandhiji and Lenin are among the great men, the leaders of humanity, whose figures seem etched in elemental unforgettable lines of unique grandeur. The generation that grew up in India during the nineteen-twenties and after was to no small extent moulded by the power and personality of Mahatma Gandhi, but for many – a growing number since the nineteen-thirties – Lenin was a potent influence too, even as Mazzini and Garibaldi had been to an earlier generation. To what extent Lenin's influence has been purposefully reflected, not in Indian journalism, pamphleteering and other forms of popular writing alone, but especially in the poetry, drama, and fiction of the last half-century is, however, a matter that needs extensive investigation and critical scrutiny for anything like firm conclusions to emerge. Our series of Symposia may be taken as the first important forays with this large aim in view.

What is sometimes apt to be forgotten is that Lenin, like Marx and Engels before him, was a whole human being, and could have adopted, like Marx, *Nihil humanum a me alienum puto* (nothing human is foreign to me) as his favourite maxim. Even the "economic interpretation of history" assumes a reasonably elastic form when stated as follows in the words of Marx and Engels:

> Political, juridical, philosophical, religious, literary, artistic, etc. development is based on economic development. But all these react upon one another and also upon the economic base. It is not that the economic position is the cause and alone active, while everything else only has a passive effect . . .

Again, Engels said that realism in art or literature implied, "besides truth of detail, the fruitful reproduction of typical characters under typical circumstances." In other words, literature, although grounded on actuality, must transcend the fleeting moment, the sheerly local and the grossly particular, and reach towards universality. Genuine literature is characteristically the rendering of phenomenal life through the medium of language. Many things may be reflected in this rendering of life, and among them class consciousness and class struggle. On the other hand, it may not be wise to interpret every work of literature in terms of dialectical materialism. It would not be proper to dismiss Homer's Priam as a doddering old absolutist, to see in Tolstoy's Natasha Rostova no more than an "expression of the feudal-landed view of women," or to read into Juliet's "O, break, my heart! poor bankrupt, break at once" Shakespeare's bourgeois concern for the London merchants. Elaborating the Marxist-Leninist critical approach to literature, Mr. Mark Rosenthal writes:

> According to the theory of the class struggle, in analyzing a writer's work, the whole historical background and conditions in which the writer lived and worked must be fully considered; there must be a clear understanding of the basic and decisive social problems that were pressing for solution at the time; the relationship of all classes to those problems must be explored; and a concrete analysis must be made of the objective significance of the

> author's works and their objective relation to the basic problems of the class struggle.

Many a modern scientific researcher does attempt all this and much more – combining the historical, the sociological, the psychological, the linguistic, and the stylistic approaches – but it must also be remembered that without what the Sanskrit rhetoricians called *sahridayatvam,* we may not succeed in seizing the heart of the phenomenon of creative literature.

In the Introduction to his *Contribution to the Critique of Political Economy,* Marx posed this important question:

> The difficulty is not in grasping the idea that Greek art and epos are bound up with certain forms of social development. It rather lies in understanding why they still constitute with us a source of aesthetic enjoyment and in certain respects prevail as the standard and model beyond attainment.

Marx had loved to read Aeschylus in the original Greek every year, he had enjoyed Shakespeare, and he had declared that the brilliant English novelists of his time had "uncovered more political and social truths than all the politicians, publicists and moralists taken together." Even as not every proletarian revolutionary is necessarily proletarian by social origin (Marx, Engels, Lenin – none of them had such a social origin), so too it is not necessary for a writer to be a committed Marxist or Leninist or Maoist, or have had a proletarian social origin, to be able to articulate hatred of cruelty, exploitation, or oppression, or to portray the miseries and humiliations as also the humanness and power of endurance of the common people – in other words, to rouse the people's conscience with regard to what man has made of man, to compel tears as well as provoke wrath, to make literature – in short – an engine of change and not alone a medium of aesthetic enjoyment or popular entertainment.

The other day, Professor V. K. R. V. Rao said, while inaugurating the Symposium at Bangalore, that Lenin had wanted literature to be a revolutionary force – a force for political, economic, social and cultural change – and such literature had to expose, castigate, and fight the ideas, men, and institutions that stood against the desired change. The course of human history is punctuated with varieties of cruelty and exploitation, and in the recent capitalist phase the accent on materialism, the lust for the possession of goods, and the insane addiction to luxurious living has led, partly to the dehumanization and physical degradation of the proletariat, and partly to the enervation and moral degradation of the richer classes. Tolstoy was no Marxist, but Lenin himself said of him:

> His world importance as an artist, his world renown as a thinker and a preacher reflect, each in its way, the world significance of the Russian revolution.

And Tolstoy, according to Lenin, "rendered with remarkable power the mood of the broad masses oppressed by the existing régime," and he "described their situation, and expressed their spontaneous feeling of

protest and indignation." And earlier, Engels wrote in the course of a letter to Miss Harkness that, although Balzac was politically a legitimist, his satire was never keener, his irony never bitterer, than when he set in motion the very men and women of the nobility with whom he sympathized most deeply; and he saw too the necessity of the downfall of the decadent nobility, and described them as people deserving no better fate. The true creative writer thus sees, not just with the spectacles of his class, or caste, or group, but with a vision that misses nothing, neither the past nor the present nor yet the unfolding inevitable future; and he does not flinch from uttering fierce dissent or indignant protest. For the man of letters, as indeed for others, the only commitment that matters is the commitment to Truth, to humanity, to the future.

In any inquiry into the impact of Lenin on Indian literature, it is necessary to avoid equating Lenin and Leninism with socialism or communism in general, or with post-Leninist phenomena like Stalinism and Maoism. Again, rationalism, realism, progressivism, proletarianism, atheism — none of these should be just synonymized with Leninism, although Leninism may be found to include some elements of all these. Fulmination against superstitions and blind beliefs and denunciation of injustice and oppression did not begin with Lenin or even Marx. Revolutionary thought and action in India even during the 1920's and later was not always Marxist or Leninist in inspiration, but often a harking back to the revolutionary activity in Bengal, Maharashtra, and elsewhere during the opening decade of the present century. India's leaders like Vivekananda, Tilak, Gandhiji — in their several ways — have projected revolution in vivid terms, but none of them was a Marxist. In our attempts to assess Lenin's impact on our life and literature, it is therefore necessary to proceed on the basis of intelligent differentiations, and not lapse into colourless generalizations.

The impact of Lenin on the modern world — its life and letters — is simply the impact of a great man whose passion for social justice burned with a bright flame since at least his seventeenth year, who fashioned out of Marxism an efficient engine of revolutionary action to end the Tsarist rule that he hated, and who was also great enough in constructive statesmanship to build out of the wreck of the old régime the beginnings of a new order governed by a new social philosophy. Lunacharsky said of Lenin:

> . . . he was a man of great love, of most burning hatred, and of passionate striving for the truth of life, for the future which he saw so clearly. To advance mankind to this future was, in the long run, his only passion, and engendered everything else in him . . . But it was a tremendous passion.

And Gorki described Lenin as "the hero of Soviet myth and the Prometheus of the Communist State." Revolutionary theorist and intrepid man of action: destroyer and creator — such was Lenin.

When we review the extraordinary career of Lenin, we find that he was born into a situation charged with exploitation, misery, and oppression.

His brother Alexander's execution was the traumatic shock to Lenin's sensibility that might well have unnerved and reduced to ineffectiveness a lesser man. On the contrary, Lenin was able to achieve transcendence of the shock through sustained thought, formulated strategy and willed revolutionary action. Then followed the long period of organization, political education, and waiting for the moment when he should strike. The time came, and he struck, and he won. Turgeniev, in *Fathers and Sons,* had pictured in Bazarov the prototypical revolutionary of the nineteenth century. Another prototype was the figure of the fantastic Verhovensky in Dostoevsky's *The Possessed,* and yet another was Rakhmetov, the radical hero of Chernyshevsky's *What's to be Done*? But Lenin was determined that he would be a new kind of revolutionary – a revolutionary who would win and not merely fight, who would structure a new world and not only destroy the old world. Lenin's life – his incendiary thought and his shining achievement – can thus be a paradigm of the Hero as triumphant Revolutionary.

> The great man of the age [said Hegel] is the one who can put into words the will of his age, tell his age what its will is, and accomplish it. What he does is the heart and essence of his age; he actualizes his age.

This certainly applies to Lenin and the Russia of his time. His sincerity of purpose was matched by his resoluteness in action, his simplicity and purity in personal life gave sustenance to his moral greatness and nobility of character, and to these were added boldness and imagination and personal magnetism and a sheer genius for leadership: and this was how Lenin was able to dare greatly and establish on sure foundations the first Communist state. It was not surprising that, after the October Revolution of 1917, Lenin caught the imagination of the world, and although not quite understanding what he stood for or what exactly he had accomplished, the underprivileged and the oppressed of all nations saw in him a redeemer, a liberator, a hope for the future.

The "Progressive Literature" movement in India during the 1930's and 1940's owed largely to the Leninist inspiration, and some of the best proletarian literature was produced in Hindi, Urdu, Bengali, Malayalam and other Indian languages, and helped to create a new literary climate in India, widening the sympathies and sensibilities of our writers and their audiences. Biographies of Lenin, accounts of the October Revolution, panegyrics of praise, and also poetry, drama, and fiction reflecting Leninist thought and projecting Leninist images have appeared in almost all our literatures, in some more conspicuously than in others; yet it would not be wrong to say that the best is still to come. Some superlative talent might be able to see beyond the Lenin of history – great figure as he is – the transcendental Lenin: not falsifying but universalizing him, and presenting him as a creature of infinity, like a Hamlet, a Faust. That would be the apotheosis of the Leninist impact on Indian literature. In the meantime, let us review and assess the work that's already there in our several literatures.

A final word before I close. Marx and Engels, the prophets of Communism, and Lenin the architect of the first Communist State, thought that through the abolition of class differences and by means of socialized production it would be possible to secure for every member of society an existence sufficient materially, and ultimately even an existence "guaranteeing to all the full development and exercise of their physical and mental faculties." But just as the old revolutionary of the time of landed aristocracy became the new bourgeois of the capitalist age, the new Marxist revolutionary too has often shown himself capable of becoming the new philistine, the new commissar of the Communist super-states. Dictatorship of whatever description can hardly ever be expected voluntarily to relinquish the power it has won and has enjoyed exercising. Socialism is no doubt a worthy ideal, but it is impossible of complete realization so long as man remains a slave to his own inveterate egoism. The power-struggle in Russia after Lenin (and again after Stalin), and similar struggles in other modern Socialist and Communist states, show that revolutions that are merely political, economic, or social, and go no deeper, can scarcely bring about the classless egalitarian society of Marxist conception. As matters stand, we cannot think of a political or social order that will be altogether free from the depredations of egoism, and the destructive play of selfishness, rivalry, jealousy, division, and strife. "A deeper brotherhood," said Shri-Aurobindo, "a yet unfounded law of love is the only sure foundation for a perfect social evolution, — no other can replace it." Thus, although Marx and Lenin have certainly been significant milestones on humanity's march, the future must go beyond Marx too, and beyond Lenin, and ordain and carry out a spiritual revolution that may crack the ego, and the rages of the ages, and bind global humanity into a single brotherhood conscious of its spiritual oneness. This is at present no more than a pious hope, but then, so were the Socialist State, the Communist State, and the Welfare State a century ago. And need we fetter in our timidity and lack of faith the utmost possibilities of human evolution and growth in consciousness?

K. R. SRINIVASA IYENGAR

I rejoice in life for its own sake. Life is no brief candle for me. It is . . . a splendid torch, which I have got hold of for the moment; and I want to make it burn as brightly as possible before handing it on to future generations.

—G. BERNARD SHAW

E. F. J. PAYNE

Some Aspects of Schopenhauer's Philosophy

[We print below the second and concluding part of Lt.-Col. Payne's basic study. The first part appeared in our September-October 1970 issue.—ED.]

II

SCHOPENHAUER'S penetrating analysis of the will showed it to be essentially self-contradictory and inseparable from suffering, and it is this that forms the basis of his philosophy of pessimism. This has often been attributed to his allegedly unhappy life, but no view could be more erroneous; for throughout the greater part of his life he enjoyed good health, a secure income, and ample leisure. The Buddha too was born in affluent circumstances, but his profound insight into the nature of existence revealed to him the inevitability of suffering. It was he who taught that impermanence was the characteristic of all things.

Existence is essentially a desiring, a willing, and the aimlessness of willing is seen in the whole of nature from the course of the eternally revolving planets to the life of man. Thus the plant develops from seed to leaf and stalk, from leaf to blossom, from blossom to fruit, and back again to seed. The same eternal cycle is seen throughout the universe.

The visibility of the will is life, and willing rolls impetuously between two states. From desiring it hastens to attainment, and from attainment to fresh desiring. All desiring implies a want of perfection, a feeling of inadequacy, or *dukkha* as Buddhism calls it. Attainment, however, usually disillusions us, since as a rule the end attained does not let us rest without a feeling of emptiness, stagnation, and dissatisfaction. We are for ever tossed between the toil of striving and the boredom of repose. Almost everywhere want, misery, and wretchedness are seen as the fundamentals of existence. Many complain that Schopenhauer's philosophy is sombre and pessimistic, but it is not more so than the great world religions, for the Founder of one of them said: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John XVI. 33). The core of the Buddha's teaching is the truths of suffering and the transitory nature of everything.

Human nature is so constituted that it tends to regard as untrue everything that is unpleasant, and so it has no difficulty in devising arguments in support of its aversions. That existence is fundamentally evil is an unpleasant fact, which is therefore branded as untrue. Philosophical pessimism constitutes the greatest reproach to the will-to-live and proclaims the bankruptcy thereof. But the will turns to its slave the intellect and commands this to argue away the disagreeable truth, and so optimism is born. But this century has shattered the illusion of progress, and yet optimists cling to the prospect of a golden age when machines will do all the

work and mankind will enjoy an abundance of everything with no poverty, no war, no disease, no crime. Such absurd notions are possible because of man's incurable optimism, which obstinately refuses to face the grim and unalterable facts of existence. It cannot be too often stressed that optimism is incompatible with spiritual self-discipline. Philosophically optimists are blind and here lies their tragedy.

We must never lose sight of the fact that sorrow and suffering are writ large across the face of the world. It is said that history is a record of the crimes and follies of mankind, but these are themselves the inevitable consequence of the inherent wretchedness of existence. This is inseparable from desire which betrays us, for it promises joy and satisfaction, but nearly always brings disillusionment and fresh burdens. Everything else in the splendid fabric of Schopenhauer's teaching is subordinate to this fundamental doctrine. He who sees nothing but sorrow and suffering will never harm others, but will endeavour to lighten their burden and to make them less unhappy. Morality is incompatible with optimism, and moral actions presuppose pessimism. Such is the basis of Schopenhauer's ethic which turns on compassion. This is the one great virtue because suffering is the one great fact.

For one who is imbued with the spirit of compassion, the sharp distinction between his own ego and that of others disappears; for he discerns that the metaphysical entity at the very core of his own true nature is ultimately identical with that of others. He has recognized the great truth expressed by the Hindu formula *Tat tvam asi* (That thou art!). He feels and *suffers with* others, and his actions include all that is called kindness of heart, morality, virtue, and holiness. To harm others is tantamount to harming oneself, and this feeling embraces not merely humanity but every living thing.

Within the limits of this article it has been possible only to skim over the surface of Schopenhauer's philosophy. As he himself states, he does not claim to give final answers to the basic problems of existence, for he maintains that even the best and most exhaustive solution that could be given to any problem by the most perfect philosophical system would still leave unsolved a host of other riddles. A paragon of philosophical honesty and integrity, Schopenhauer was the first to admit the limitations of his philosophy, and indeed of all philosophy. Accordingly he arrived at no final conclusions concerning what exists beyond all possible experience, but he confined himself to an examination and explanation of what is given *within* experience, both inner and outer. Like the Buddha he carefully refrained from discussing transcendent questions, for he clearly saw that the limits imposed on the human mind for ever rendered impossible any answer to them. One is reminded here of the Buddha's rebuke of those who posed problems and instituted enquiries concerning the beginning and end of the cosmos, the nature of God, and similar insoluble cosmological conundrums. Their discussion was in his view unprofitable and in no way

contributed to the practical business of deliverance from suffering. Schopenhauer is always stressing the cerebral (and therefore physical) nature of the intellect, and points to its sole function as an instrument in the service of the will, implying thereby that it is wholly incompetent to grasp the answers to metaphysical questions, even if they were supplied by some superhuman being.

A not inconsiderable merit of our philosopher's system, indicating the soundness thereof, is that all its truths have been established independently of one another through a consideration of the world of reality. Their unity and harmony, over which he had been quite unconcerned, have subsequently come about automatically. His propositions depend not on chains of syllogistic reasoning, but directly on the world of intuitive perception. The consistency of his system, therefore, is no mere result of a logical method, but rather the natural agreement of propositions, which springs from an agreement of reality with itself. Such a system, therefore, is simple and can be taken in at a glance. It is a complete philosophy of life in all its richness and sordidness, in all its varied hues, in its laughter and tears, in its elations and depressions, and in its hope and despair.

To anyone making his first acquaintance with Schopenhauer's work, much seems to be paradoxical, especially if he is also unacquainted with Kant's philosophy. But this redounds to its credit and is an indication of its truth; for inveterate and deep-rooted prejudices have long influenced mankind, so that the simple and bare truth often appears to be paradoxical. Recognizing no other obligation of philosophy than that of being true, Schopenhauer always and everywhere tries to get at the root of things, and in his attitude to all prejudices he is unsparing, even though these be cherished and sanctioned by long-standing authority.

Genuine philosophy, says Schopenhauer, can be studied by anyone of average intelligence without his having to attend a course at a university; indeed he goes so far as to say that such a course is likely to impede serious study. Philosophizing on the facts of experience, Schopenhauer is essentially a practical thinker and certainly no mere armchair theorizer. His ethical works are wholly relevant to the urgent moral problems of our times and constitute a perfectly reasoned and lucid argument in favour of a life of virtue and self-denial. . . .

Schopenhauer at an early age first became acquainted with the philosophical and religious literature of India, and he was one of the first thinkers of the West to draw attention to the importance of this branch of scholarship. In spite of the limited range of available literature on the subject, his keen insight was quick to discern the points of similarity between Hinduism and Buddhism, on the one hand, and genuine Christianity, on the other. Today we are witnessing a growing influence of Oriental culture, which our philosopher foresaw would come to pass, and the century that has elapsed since his death has seen a revolutionary change in our attitude to Eastern religions and systems of thought, thanks mainly to the labours of

scholars and missionaries who have devoted their lives to this field of learning. A change as profound has taken place in respect of religious belief, and many who are finding it increasingly difficult in the light of modern knowledge to accept the Christian dogma in its present form are drifting towards a materialistic view of life which is destitute of spiritual consolation. Such a dangerous trend can be arrested and reversed only by a revival of interest in religion in the broadest sense; and this may be facilitated by a fresh approach to Schopenhauer, whose philosophical system is the only one which contains the seeds of reconciliation between the contrasting viewpoints of East and West. In the present context of world affairs such a spiritual and cultural *rapprochement* may well be mankind's only hope of a religious revival on an impressive and permanent scale.

E. F. J. PAYNE

In the one soul we may distinguish two aspects. The one is the soul as such-ness, the other is the soul as birth-and-death. Each in itself constitutes all things, and both are so closely interrelated that one cannot be separated from the other.

What is meant by the soul as suchness is the oneness of the totality of things, the great all-including whole, the quintessence of the doctrine. For the essential nature of the soul is uncreate and eternal.

Therefore all things in their fundamental nature are not nameable or explicable. They cannot be adequately expressed in any form of language. They are without the range of apperception. They are universals. They have no signs of distinction. They possess absolute sameness. They are subject neither to transformation, nor to destruction. They are nothing but the one soul, for which suchness is another designation. Therefore they cannot be fully explained by words or exhausted by reasoning.

In the essence of suchness, there is neither anything which has to be excluded, nor anything which has to be added.

—ASHVAGHOSHA

Hunter of Tassili

[The rock-paintings of Tassili show the wild life, cattle, and human culture of great grasslands which are now the desert of Sahara. Most former civilizations have left behind them nothing but desert.]

Poised like the eyed deer, like him helmeted
fronted against the morning; like him supple,
veered to the winds with foot stepping
sheer as a cloud touching the hill's head, turning
lightly as a leaf turns to the silent gasp of air.
Light all about me, light veining me like water,
rippling through eye and ear and breast;
I a shadow within the brightness of air,
sprung from earth like the grasses
and warm with fire in my breath,
a tree free-footed, a falcon winged with mind,
I in whom the world moves, the world that made me
that it might see and know itself mirrored
in the running stream of my soul;
so I
set on the unliving stone the shapes that live,
the leap, the balance, the rhythm caught in flight,
the pulse that beats through all things,
myself as the eye of day must see me living,
caught in the instant of pride, the poise of power,
feathered and taloned, hued and heeled with valiance;
I who am the world . . .

I wake from a lost sleep and see again
myself through eyes born long after my dying.
The grasses and the streams, the graced curve of the antelope,
the leaf, the rain; gone.
Only the stare of death in the eye of sun
and the smoothed wave of the sterile sands
staining the wind with a drowning burning.
What have I done with the world?

ALUN LLEWELLYN

Whither Civilization?

"Population control" has become a slogan today, and one can predict a best-seller in Gordon Rattray Taylor's *The Doomsday Book* (extracts from which appeared in *The Observer Colour Supplement,* 9 and 16 September 1970). He looks at, among many ecological aspects, the cycle of nature's self-regulating control of animal and insect populations. Two main factors are starvation and stress, the latter operating if there is no room for expansion, even when food supply is adequate. Even when animals are in apparently good condition, stress produces death from abnormal adrenal gland enlargement (due to prolonged response to stress) and a general disturbance of the organic system. The stress the human race is experiencing from difficult expansion is aggravated by its ever-growing tendency to crowd abnormally into cities. This means terrific demands on needed services, housing, transport, sanitation and health, education, etc., and, since there are inevitable strains on the organization of order, cities threaten to become jungles of crime.

Noise is among the stresses, as is the over-exposure to contacts to strangers that city life imposes. Exceeding one's normal limit of social stimuli means exhaustion. One can become addicted to the over-stimulus of crowds but, as with any other addiction, at a price. There is a natural need for a private place, or refuge from stress, within the home or within a small familiar group which has learned mutual adjustment. [It is interesting that the "true wisdom of a spiritual kind" of the Hindu *Bhagavad-Gita* includes "a want of pleasure in congregations of men."]

As the oppressive congestion of cities grows, the mass-invasion of urban visitors to the countryside, beauty-spots, etc., has threatened them with spoilation also. "All over the world the wilderness is vanishing" at the demands of industry and pleasure-seekers, backed by all the power of technology. Against this nightmare prospect, Mr. Taylor cites one fundamental economic principle: "The more you have of anything the less satisfaction you get from having some more."

He challenges (1) the materialistic values that have guided men's lives and have proved broken reeds; (2) the vast impersonality of Society, with so-called "advances" by one section without consideration of interlinked interests, a kind of mad disconnectedness; (3) the failure to realize that man can no longer live blindly, accepting the benefits brought by the balance of nature. "The autonomous natural processes that have sustained him can no longer cope with his demands." Whether he has, Mr. Taylor says, "the knowledge or the political good sense" for the responsibility and control he must now learn to assume is uncertain.

Here if one understands him rightly, he makes mankind's "demands" the pointers to evolution. Yet what is the real "control" of nature? In place of materialistic values that separate and destroy, there are spiritual ones that unite in one whole; in place of the sterile impersonality of an inflated society, become the victim of its own selfish creation, there is the higher impersonality that illumines the personal itself with the Universal —"Love that moves the sun and all the stars"; and in place of a trial-and-error assumption of responsibility and control over nature, there is a traditional spiritual Magic (a sadly misused word) passed down, often secretly, by which one learns humbly from nature and, at the same time, helps it, so that nature itself becomes "the pupil, ally and servant of the magician." These may seem strange signposts, but with civilization at the cross-roads, we cannot afford to ignore them.

L. MARR

Listen Above the Noise

We live in an increasingly noisy world. Our senses are assaulted by physical noise, our minds by ideological clamour. To listen creatively and to be truly and sensitively "aware" amid this din and confusion, is ever more difficult and ever more necessary. It was accordingly very appropriate that the first British Summer Institute organized by the African Methodist Episcopal Church (A.M.E.C.) in London, in early September 1970, took for its theme, "The Ministry of Listening," and expounded upon the "noises" of contemporary society, especially the clash of the races. A.M.E.C. is well qualified to examine the latter: founded in 1787 among Negro slaves in the United States, it is the world's largest mainly Negro Church, with over two million members in America, the Caribbean, and Africa. It deeply understands the spiritual heritage of the Negro and his relations with White civilization, and its London programme, under the Rev. Moshe Sephula from South Africa, is both a contribution to inter-racial harmony and understanding in Britain, and an expression of concern for the spiritual plight of recently settled Christians from the West Indies. The Summer Institute, which attracted experts on race, community and urban problems from American, British, and Commonwealth centres, set the race question in the wider context of the contemporary generations gap, the youth revolt, the diminishing hold of traditional forms of authority, and the many forms of social change resulting. Mrs Hester Marsden-Smedley, former mayoress of Chelsea, London, and a world traveller who closely studies the interplay of races and cultures, set the tone of this important international consultation by emphasizing "the danger of physical noise pollution," the clash of age-groups and sexes, the clamour of university dissent, and the race problem. Amid the search of many contemporary Western people for an utter freedom, "the virtue and the need of self-discipline is being lost." Racial feeling had roots in fear and ignorance, and aversion to people of other races could, for some people, be "instinctive." Mrs Marsden-Smedley told of how she was not accepted, because a white woman, by the pygmy people of the Congo. Such feelings of racial and cultural separateness had to be openly and frankly acknowledged if they were to be overcome by the light of knowledge. She also emphasized that, in the Western world, the negative attitude towards racial differences needed to be replaced, especially in the mass media, "by emphasis upon all we hold in common."

The Rev. Moshe Sephula called for an educational programme about race relations among white people, in order to interpret to them immigrant cultures and religious attitudes. Western Europe was increasingly interested in the possible impact of the British racial question upon the Common Market, while in many Commonwealth countries, Britain had already acquired a reputation for racial discrimination which did not take into account the many happy examples of race relations prevalent. Other experts pointed out that British law, equal to all races and social groups in theory, seemed to many immigrants in practice to discriminate in favour of white people. The historical context of British law had yet to adapt to the coming of new national groups. The immigrant in Britain too often had a low social status, and his children could be disadvantaged in a Western educational system by a "hangover of the mentality of colonialist and slavery times." Unfortunately, the Christian Church in Britain had for too long failed to come to grips with these problems, its structures not being related to the immigrants' needs, and was now having to "catch up" to relate to them.

A key contribution to the symposium was given by Dr. John Vincent, a leading figure in the British Methodist Church who spent much of 1969 studying the race problem in the U.S.A. He believed it important that the Christian Church in the West understood the "dynamics of change" today, by listening to prophetic voices among the Black Churches. Dr Vincent declared:

> We must listen to what the majority of the world are telling us about ourselves in the West. The uncomfortable truth they are telling us is that we, in the West, are all part of an oppressive society, resulting from centuries of colonial and racial oppression by European nations towards the poor and coloured of the world.

Dr. Vincent firmly asserted that the message of the Beatitudes of Jesus of Nazareth, applied and interpreted today, meant "We must all give special attention towards the truths being uttered by the poor and the coloured of the world."

A useful summing-up of this valuable occasion was given by Sir John Lawrence, historian, writer, and a leading lay figure in the Church of England. Optimistic about the future of race relations in Britain, Sir John believed increasing social mobility and the breakdown of class barriers were powerful forces for integration.

Amid our clamorous modern environment it is salutary to draw aside and "listen above the noise," to significant voices in our day, who may well speak in relatively quiet tones, and for that reason be all the more meaningful.

BRIAN G. COOPER

My friends have come to me unsought. The great God gave them to me. By oldest right, by the divine affinity of virtue with itself, I find them, or rather not I but the Deity in me and in them both deride and cancel the thick walls of individual character, relation, age, sex, circumstance, at which he usually connives, and now makes many one. High thanks I owe you, excellent lovers, who carry out the world for me to new and noble depths, and enlarge the meaning of all my thoughts. These are not stark and stiffened persons, but the newborn poetry of God, poetry without stop, hymn, ode, and epic, poetry still flowing and not yet caked in dead books with annotation and grammar, but Apollo and the muses chanting still. Will these two separate themselves from me again, or some of them? I know not, but I fear it not; for my relation to them is so pure that we hold by simple affinity, and the genius of my life being thus social, the same affinity will exert its energy on whomsoever is as noble as these men and women, wherever I may be.

—EMERSON

New Books and Old

"The New English Bible"*

In justification of the New English Bible, a grand co-operative enterprise in which all the Churches of Great Britain, the Bible Societies of Britain and Scotland, and the two great British University Presses have taken part, two reasons are offered. First, the researches and archaeological discoveries of our time have "fundamentally changed the interpretation of large parts of the Old Testament"; in other words, the Authorized Version is no more considered to be close enough to the original. Second, the language of the A.V., even when the translation is accurate, has "an air of remoteness and unreality over all"; that is to say, the A.V. does not speak in the contemporary idiom. If the latter reason were valid, modernized versions of Shakespeare and Milton too would become necessary and they might be expected to supersede the originals one day. But certainly, the A.V. being a translation, there was abundant reason for revision if anywhere the rendering was clearly inaccurate or obscure.

Correction of only obvious inaccuracies and obscurities had been attempted in the Revised Version of 1881, which has not been much of a success. Some other versions too had worked on the A.V. as the base. On the contrary, the present New English Bible is an attempt to offer a translation "based on the most accurate and up-to-date findings (including the Dead Sea Scrolls) in all relevant fields of knowledge." The translation has been elaborately processed by translation as well as literary panels. First the New Testament was published in 1961, and the Gospels have been available as separate booklets. In this book, the Old Testament, the Apocrypha, and the New Testament are bound together, though with separate pagination; and the New Testament has already had to undergo some marginal revision (the 1961 version is being withdrawn). The moral seems to be that, once you meddle with the A.V., there can be no end to the need for revision upon revision, and one might very well ask oneself:

> Do I dare
> Disturb the universe?
> In a minute there is time
> For decisions and revisions which a minute will reverse.

As yet there is no move to withdraw the A.V. itself from circulation. And that is a lot to be thankful for.

This is the paradox of the situation: the N.E.B. was necessary in the interests of fidelity to the original, yet the New Bible is unsatisfactory as literature or as a power-house of the spirit, when compared with the A.V. In changing "Blessed are the poor in spirit: for theirs is the kingdom of heaven" into "How blest are those who know their need of God: the kingdom of Heaven is theirs," the meaning is not changed, but more words are used, and the lines have become quite anaemic. Again, in I Cor. xiii. 11,

> When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things . . .

---

* *The New English Bible: With the Apocrypha.* (Oxford University Press; Cambridge University Press, London. xxi+116+248+336 pp. 1970. £1.75)

has become in the N.E.B.

> When I was a child, my speech, my outlook, and my thoughts were all childish. When I grew up, I had finished with childish things . . .

and something, one cannot help feeling, is gone and one is most unhappy. "Charity" is now replaced by "love," but is that an improvement? The great utterances—the *mantras*, the *mahavakyas*—of the Bible appeal to the awakened soul, or are meant to awaken the soul. By trying to make things easy, too easy, we are perhaps only emptying the words of their original spiritual power.

This is not—let me hasten to add—cavilling at the monumental labours of the teams of scholars and translators who, given a particular task (and a most difficult and unenviable one), have made a conscientious and competent job of it. If one were not familiar with the A.V., one might find oneself at home with the N.E.B. and feel profoundly grateful to its producers. But this is like wishing that, to be able to relish condensed milk, one should never have tasted pure cow's milk.

Even as regards the external side of production, what Quiller-Couch called "the marginal gutter" has not been quite dispensed with in the N.E.B., though it is now a much clearer and purer stream. The volume is still too heavy to handle, and in India at least the price might prove beyond the pocket of the average buyer of English books. As a corrective or as ancillary to the A.V., the N.E.B. would have very great value. But if it should help to displace the A.V. from general currency, that would be a real tragedy indeed.

K. R. SRINIVASA IYENGAR

Tibetan Yoga and Secret Doctrines. Edited by W. Y. EVANS-WENTZ. (Oxford University Press, New York. 389 pp. 1968. $2.50)

This is an Oxford paperback edition of a well-known book by a well-known author, and on a significant subject: *Tibetan* Yoga. As it is not possible to give a detailed account of the book, the following points of *practical* importance may be noted:

(1) That much of the theorizing of Occidental physiology results from the study of *dead* tissues in the dissection of corpses.

(2) A scientific method of studying the physiology and psychology of the *living* human body, under varying conditions, from within the nervous system, brain, and viscera, is available in the practices of the *yogins* of India and Tibet.

(3) One of the ways to the *Yoga* of One-Pointedness is to concentrate the mind upon each inhalation and exhalation, and to count the number of such inhalations and exhalations per hour. The purpose of the counting is to make the breathing regular and rhythmic in order to attune the body *yogically*. (It seems that such inhalations and exhalations are fifteen per minute).

(4) Corresponding to this is the "Analytical Meditation of the Hermit": an introspective analysis of the thoughts and mental states as they arise: to watch them as they arise and continue even as we observe a moving object. This practice makes the mind subside, and the aim of *Yoga* is to make the mind subside.

(5) Lastly, all things which may seem to be obstacles to spiritual growth can be made use of as aids on the Path.

It is a great pity that the study of psychology in Indian universities is imitative of the Behaviourist methods of Western psychology, and is only Behaviourism. It is alien, alas! to its own tradition.

N. A. NIKAM

Mysticism: Christian and Buddhist By DAISETSU TEITARO SUZUKI. (World Perspectives No. 10. George Allen and Unwin Ltd., London. 214 pp. 2nd impression, 1970. Paperback, £1.50)

Suzuki's study of Buddhist and Christian mysticism, first published in 1957, has been re-issued by Allen and Unwin. It deals in the main with the teaching and experience of Meister Eckhart on the one side and of Zen and Shin Buddhism on the other. Suzuki has no difficulty in showing that there is a deep-rooted affinity between the Buddhist and the Christian outlook so represented. He shows, in particular, that the Buddhist doctrine of "Emptiness" (*Shunyata*) is the same in substance as Eckhart's conception of the "Godhead," which transcends all forms of finite being and so may be described as "pure Nothingness." *Shunyata* and the Godhead are also, as Suzuki indicates, essentially identical with the *Tao* of Chinese mysticism. The basis of Buddhist teaching, as he sees, is the mystical insight which brings "enlightenment" and the experience of *Nirvana*.

In his chapter on "Transmigration" Suzuki adopts a view radically different from the traditional outlook. The basis of transmigration is *tanha* (*trishna*)—the "craving" or "desire" which underlies all embodiment. For Suzuki *tanha* is an inescapable fact, which finds expression in the very desire for liberation and in the absolute compassion which is the essence of Buddhahood. It is the transformation of *tanha* from egoism to compassion, which we may practise constantly, which is the meaning of transmigration as he interprets it.

In a chapter on "Crucifixion and Enlightenment" Suzuki contrasts the Christian idea of crucifixion as the way of life, symbolizing the destruction of the narrow self, with the picture of Buddha sitting under the Bodhi-tree and attaining an enlightenment which does not so much strive against self as deny its reality.

In the second section of the book Suzuki expounds the essential teaching of Shin Buddhism, and shows its congruity with Eckhart's outlook. Shin Buddhism is summed up in the formula, *"Namu-Amida-Butsu"* ("Adoration to Amida Buddha"). In the formula, as Suzuki shows, *"Namu"* stands for the devotee. In the act of invocation he is said to be identified, amid his very weakness and imperfection, with Amida, the Buddha of Infinite Life and Light. In an Appendix Suzuki illustrates this experience by numerous quotations from the Journals of the Japanese Buddhist, Saichi.

SIDNEY SPENCER

Jaina View of Life. By T. G. KALGHATGI (Jaina Samskriti Samrakshaka Sangha, Sholapur. xii+200 pp. 1969. Rs. 6.00)

This volume is the twentieth in the Jivaraja Jaina Granthamala of Sholapur, under the joint editorship of Dr. A. N. Upadhye and Dr. H. L. Jain.

We have here a compilation of articles which throw ample light on the theories expounded by Jainism. As in his previous book, *Some Problems in Jain Psychology* (reviewed in THE ARYAN PATH, November 1962) the author treats the subject ably, and will help students of philosophy and psychology in understanding the analytic and interpretative aspects of the main Jaina theories.

The theory of *Anekanta* pervades the book, as in fact the idea pervades the whole of Jaina philosophy. This theory, covering its main branches of *Nayavada*, alternative viewpoints, and *Syadvada*, perspective viewpoint, would help to solve our many problems and "to sweeten the purity of

human destiny," as the author rightly sums up its value in the epilogue. *Anekanta* preaches a synoptic view of life. Intellectual non-violence and respect for others' points of view are the keynotes of this doctrine. This philosophy, with its dual purpose of revealing truth and increasing virtue, is reflected here in full.

The other main topics discussed are Soul and Matter; the influx of adhesive *Karma*; the process of its elimination; the elevation of the Soul to perfection, *Moksha*; the codes of life for layman and ascetic; and the mental stages, *gunasthanas*, towards perfect purity. The wheel of life is described with its prior and subsequent states, and the goal of human existence depicted as liberation of the Soul, on attaining its perfection and its fully developed strength of knowledge and understanding.

To attain these sublime aims, a correct understanding of the doctrine is required. *Samyaktva*, correct attitude, a very important aspect of the whole theory, is the root of eternal bliss and, establishing it with the help of self-discipline, one reaches the highest aim.

Such is the melioristic Jaina view of life, which directs one to godhood by his own human effort. There is no outside agency which can lift or lower the Soul. The Soul is its own friend or foe as it acts. Acting divinely, one becomes a god. This view of life is presented here by the author in his learned way.

The treatise affords pleasant reading, is well presented, and is full of rich material, philosophical and psychological. A little more care in the printing and get-up would have made it far more attractive.

S. K. JHAVERI

New Research on Current Philosophical Systems. (The Octagon Press, London. 36 pp. 1968. 30*p*.)

This pamphlet is the outcome of a questionnaire sent to "sixteen students of metaphysical life and thought," both Eastern and Western, about beliefs and techniques in their particular fields of experience. The brief replies describe the use of legends which have a meaning for the enlightened pupil, the "tincture technique" of spreading truth (comparable to "the little leaven which leaveneth the whole") and the adaptations to individual needs, with seeming inconsistency to Western-trained minds. Teachings given to test psychological reactions may be of value or simply placebos. Right emulation, working with cyclic law, the breaking of moulds of thought and other habits, the joke-anecdote method of bringing the mind to recognize psychological and spiritual truths, are all of value. Further points made are that the development of discrimination is essential to learning, that a magical disguise may be a protection for mystical teaching from those who only look for wonders, and that the teacher must be considered impersonally, simply as "instrument," playing high or lowly parts as needed. Too much reading prevents one from finding the different levels of mystical literature, and the indescribable uplifting power of *Kaif* is not simply pleasure. Minds meditating along the same lines become attuned to each other, and a current of spiritual thought will radiate outwards from teacher to pupil in a lesser and lesser degree as it spreads.

The anonymous Editor's summing-up of each extract emphasizes the evidence for the existence of Eastern schools of inner teaching, and exoteric ignorance of this, both in East and West.

L. MARR

Sufi Studies Today. By WILLIAM FOSTER (The Octagon Press, London. 20 pp. 1968. 30*p*.)

The Rev. William Foster is "the first Westerner to have been allowed to study and publish information about the training-system of the *Saiyeds*, the descendants of Mohammed, whose ideas had been a closed book to outsiders for 1,400 years." Here he whirls the cudgels about him in defence of Sufism. The medieval quasi-Sufi sects get a clout for their doctrinaire Islamization of it. The differing interpretations of Orientalists as to its origin are pushed aside. The followers of various religious or philosophical beliefs who have tried to link these with Sufism (either as cause or effect) get a share of knocks for the confusion they create. But his hardest blows are for the "watered-down forms of Sufism" centred round Eastern exponents, or mystical "masters"—comparable to the numerous Hindu "gurus" visiting the West—who have introduced "cultishness" with a sectarian or universalist colouring, and "proselytising . . . conversion-syndromes."

For him, Sufism is "centred round collections of people" with the aim of perfecting man, but the procedure of training is entirely individual, with no standard system, and not recognizably mystical in character. He claims Sufi origin or influence for much of medieval Christian, mystic, and occult literature, but anyone who has vainly tried to separate the threads in the intricate filigree of Christian, Hermetic, Neo-platonic, Platonic, Sufi, and Rosicrucian tradition will conclude that Sufism is simply one strand of the reciprocating web, whose origin must antedate them all.

A brief essay "Sufi Studies" defines further the *Jam*, the "collection of people" or community, and the relations of teacher and pupil. Books listed under "References" are for "documentation, not necessarily recommended reading."

L. MARR

In Pity and In Anger: A Study of the Use of Animals in Science. By JOHN VYVYAN. (Michael Joseph Ltd., London. 167 pp. 1969. 35*s*., i.e. £1.75)

One hopes that few people will fail to "make a point of reading carefully through the whole of this book," as the late Air Chief Marshal Lord Dowding, who cared so greatly for animals, urges in his Foreword. Harrowing it needs must be, but it is a valuable history of the anti-vivisection movement, which, rather surprisingly, came into being, not in pet-loving Britain, but in Florence, largely through the efforts of an Englishwoman, Frances Cobbe, in November 1863.

How shameful that in more than a century our pity and anger have not gained force enough to end this diabolical business! It has in fact now reached its apex with the breeding of animals for research. Yet the long agony of our fellow creatures has been futile. Thalidomide was pronounced safe after being tested on three thousand animals, but how many deformed, often limbless, children disprove that!

We need facts with which to fight the cold-blooded scientists, and Mr. Vyvyan has most ably and effectively gathered together for the first time all that has hitherto been scattered through many books and periodicals. He gives a striking analysis, in Freudian terms, of vivisectionists. They can do what they do "because their education has split their personalities . . . a part of the Ego has gone over to the Id: and in this condition of split-mindedness, someone who is otherwise humane may be capable of the vilest inhumanity."

Two engrossing chapters are devoted to two outstanding Victorian

women, Frances Cobbe and Anna Kingsford, who gave their lives to the cause. They led the van, but the struggle still goes on and more recruits are badly needed. Thanks to Mr. Vyvyan it does not lack a rousing war-cry: "These are facts. Disprove them if you can, and defend them if you dare!"

JOAN N. BURNETT

The Prefaces. By M. K. GANDHI. (Navajivan Publishing House, Ahmedabad. 112 pp. 1969. Rs. 2.50)

It was a good idea to collect and publish these sixty-two prefaces (originally in or translated into English) that Gandhiji wrote introducing his own books or those of others. As the publishers' note says, they are "gems . . . lessons in humility and sublimeness of spirit . . . the best examples of . . . brevity in style." Most of them are brief, not covering more than a page. Of particular interest to students of Gandhian literature are his prefaces to his own books like *Hind Swaraj, Experiments with Truth, Satyagraha in South Africa,* and *Anasakti Yoga,* which are brought together in this volume.

K. SAMPATHGIRI RAO

Homi Bhabha: Father of Nuclear Science in India. By R. P. KULKARNI and V. SHARMA. (Popular Prakashan, Bombay. 73 pp. 1969. Rs. 4.00)

In this age of mini-skirts this book may well be described as a mini-biography of a great genius. Within its seventy-three pages it contains a fair amount of information that will not fail to interest those to whom Homi Bhabha was just a famous name. But it will not satisfy anyone who had the privilege of knowing him personally. The cover photograph too makes him out more sad and grim than the bright and joyous individual he really was.

By a lucky accident Pandit Nehru discovered Homi Bhabha and made it possible for him to flower as the Father of Nuclear Science in India. He had the privilege of seeing the Prime Minister without the formalities involved in getting a specific appointment. He had inspired sufficient faith in his genius and integrity to get orders for lakhs approved by the Prime Minister on the telephone.

There was a time when I felt that his genius was being wasted in administrative jobs which made him hop about from city to city and continent to continent. I gave expression to my feelings to a scientist, deploring that we were losing a second Nobel Laureate. The answer was a revealing one: "He has done for science in India what no-one else could have done." Yes, only Bhabha could have inspired a band of young scientists and trained them up to shoulder the responsibilities which have made Trombay and Tarapore possible.

Our leaders are still divided on the question of making bombs as a defence against China. Bhabha himself was always for a peaceful use of nuclear energy. But the gospel of *Ahimsa* may have to yield to circumstances. Prophecy is not easy in the tangled field of politics. One thing is certain: if India is forced to go in for nuclear bombs she is not unprepared for it, and the credit must go to Homi Bhabha.

Homi Bhabha was first and foremost a scientist, but he was essentially by temperament a humanist and an artist. Steeped in literature, he was

an accomplished musician and a painter whose works could adorn the walls of picture galleries. Bhabha's life was so many-splendoured that seventy-three pages could hardly do justice to it. But the publishers and the authors both deserve our thanks for having given us glimpses into a life so young, yet so rich and varied.

A. R. WADIA

The Destiny of the Warrior. By GEORGES DUMEZIL. Translated by ALF HILTEBEITEL. (The University of Chicago Press, Chicago and London. xvi+168 pp. 1970. £3.95)

It is difficult to review in a short space a work which, detailed in itself, is only a chapter in a wider series. While the author points a parallel between the Roman legend of Horatius, defending the State as one of three champions, of whom he is the only survivor, against three champions of Alba, with Indra's combat with the Tricephal, the three-headed offspring of Tvashtri, he carries his research into the legend of Heracles and the Scandinavian Starkadr (the Starcatherus of Saxo Grammaticus). He finds an ultimate common source in the ancient Indo-European reading of Man and the Universe. The Romulus of Roman and the Varuna of Vedic tradition he shows to be representatives of the Justice implicit in the heavens; Numa and Mitra the purveyors and enforcers of that law over men. The Hero is Man, fallible and punishable, carrying with him the three aspects of past, present, and future in which his responsibility is continuous as for no other creature. It is the theme of the Greek tragic poets and the basis of the religious and philosophic sense of "the Indo-European civilization" of which the author speaks.

With reference to certain medieval sources mentioned, there must be the caveat that the cultural contacts between Rome in its last days and the "barbarian" areas into which its influence spread were characterized by proselytizing efforts both to absorb and, alternatingly, to discredit such absorptions. But Professor Dumezil is aware of these dangers. One of the most effective of his passages is the illuminating comment on the exceptional position of "Indara" in the Mitannian hierarchy of "gods." As a study of man's often perplexed interpretations of his position in a mysteriously mathematic Universe, this work is of great value.

ALUN LLEWELLYN

Pergamon Poets IX: Poetry from India. By NISSIM EZEKIEL, A. K. RAMANUJAN, R. PARTHASARATHY, DEB KUMAR DAS. Edited by HOWARD SERGEANT. (The Pergamon English Library. Pergamon Press Ltd., Oxford. 98 pp. 1970. 9*s.*; $1.20)

The four contributing poets have several points in common: all write in English, have spent some part of their lives in Europe or America, and have University or College experience. All this is to say they are highly sophisticated. With no continuing outlook, they enjoy the poet's freedom to gather richness where they will. Nissim Ezekiel, a traditionalist with an ear for varied rhythms and harmonies, brings a strain of philosophic symbolism into simple narratives of a failed enterprise or an expectation quenched. Veins of apparent gaiety and verbal humour slope downward to a shadowed ending.

A. K. Ramanujan, more modernistic in outlook and technique, looks

back, but without nostalgia, on Indian scenes and situations; these become vehicles for detached commentary and a riddling play of satiric and verbal wit. His memories of mundane life in a great house are given with a mocking humour that was never intrinsic. The effect, however—and he is full of effects—is stimulating.

R. Parthasarathy, drawn more to England than India, and with an admirably controlled freedom of technique, sounds the frequent note of disillusionment over remembered scenes and human encounters. Yet the protests are mellow and the metaphors are original.

Finally, Deb Kumar Das strikes me as less sincerely motivated. He chooses to describe the obviously non-experienced impressions received by spacemen. But his humanly elegiac verses "On the Death of Nehru" are dignified and moving.

SYLVA NORMAN

A Critical Study of the Mahapurana of Puspadanta. By RATNA NAGESHA SHRIYAN (Lalbhai Dalpatbhai Series No. 26. Bharatiya Sanskriti Vidyamandira, Ahmedabad. x+348 pp. 1969. Rs. 30.00)

Every major language which we now speak in our different States, be it Indo-Aryan or Dravidian, contains, besides a number of words which are either bodily borrowed (*tatsama*) or derived (*tadbhava*) from Sanskrit, a large number of words which are indigenous (*deshi* or *deshya*) to it. The present thesis, which was accepted in 1962 for the PH.D. degree of the Bombay University, collects and examines the *deshya* words found in the *Mahapurana* and other works of the major Apabhramsha poet, Pushpadanta (ninth century A.D.).

The process of collection of these words consists in "selecting broadly those items which either have been recorded traditionally as *deshya* or were not derivable from Sanskrit in accordance with the principles of early grammatical and lexicographical traditions."

As such a general collection is "linguistically quite heterogeneous," a classification of these words is made under the following seven heads: (1) items *only* derivable from Sanskrit, (2) *tadbhavas* with specialized or changed meaning, (3) items *partly* derivable from Sanskrit, being formed by Prakrit suffixation or analogical formation or by any other mode, (4) items that have correspondents only in late Sanskrit lexicons and similar sources, (5) onomatopoetic words, (6) foreign loans either from Dravidian or Persian, and (7) pure *deshi* words.

This section, which forms the main text of the thesis, makes a "critical and comparative study of 1430 words culled from the *Mahapurana*, the *Nayakumaracariu*, and the *Jasaharacariu*, all composed by Pushpadanta. The process of this study consists in first noting the meaning given to a particular word in the Sanskrit gloss and in next collecting the different references to it in Pushpadanta's works mentioned above. The cognate forms of the word in NIA languages like Gujarati, Marathi, Konkani, and Dravidian ones like Tamil, Kannada, Telugu, are next compared to arrive at the "true form/and meaning." The Introduction is very informative.

A few observations on the entries seem to be necessary. It is enough to note that *gili* or *gini* are the Kannada cognates to Apabhramsha *kira* "parrot" (Entry 746). The inclusion of Kannada *kiracu* here is irrelevant as the native speaker of the language associates it only with the braying of a donkey, never with the note of a parrot. Entries 747 and 751 could have been combined as *Kuda, Kudaa,* and *Kulaa* refer to the same object. Further the phonetic free variation between *d* and

l is as old as the *Rigveda*. For Apabhramsha *addaviyadda* (No. 790) the appropriate Kannada cognate is *addadiddi*, not mere *adda*. More careful proof-reading could have avoided the many printing errors in the book (pp. v, 180, 191 etc.). Nevertheless this is a very important contribution to Middle and New Indo-Aryan lexicography. It sets a good example for similar studies in the field.

H. G. NARAHARI

[We regret that exigencies of printing have made it impossible to reproduce diacritical marks in this issue.—ED.]

The Sikhs of the Punjab. By W. H. MCLEOD. (Oriel Press Ltd., Newcastle upon Tyne, England. 32 pp. Second impression, 1970. Illustrations and Map. 30*p*.)

This useful little book, part of the Oriel Press programme of publishing to improve inter-racial understanding, gives compact information about one of the most interesting of the expatriate groups now settled in large numbers in the West. A description of the Sikh homeland, the Punjab, is followed by a résumé of their history, religion, and customs, of all of which at least a cursory knowledge is essential to those who are now receiving them not merely as immigrants but as neighbours.

The fine photographic illustrations aid greatly, as do the delightful black-and-white drawings by Richard Bruce Hunter which adorn every page. There is a list of larger books for further reading and a helpful guide to some pronunciations.

W. H. McLeod, the author, a New Zealander, has himself lived in the Punjab and so writes from first-hand knowledge. He now holds a Smuts Fellowship in Commonwealth Studies at the University of Cambridge. His brief thirty-two pages are most informative about a fine race, already famed for wartime valour, whose agricultural and industrial skill (plus a love of sport!) will now merge increasingly with British life and with that of parts of Canada, the U.S.A., and a number of Middle Eastern countries.

JOAN N. BURNETT

Self-Reliance: A Viable Way for Africa? Report of the Fourth African Student Seminar, Coventry, February 1970 (The Student Christian Movement of Great Britain, London. 42 pp.)

The 1970 African Student Seminar at Coventry tackled with honesty and foresight what many regard as the key East-West political issue: the real nature of Third World independence, and the striving for styles of nationhood truly freed from vestiges of the mentality of the colonial epoch. The concepts of self-reliance currently debated throughout the African continent, especially the ideas of participation, equality, socialism, and self-generating economic development enshrined in Tanzania's 1967 Arusha Declaration, are not restricted in their significance to Africa but are highly relevant for the whole Third World. The study papers in this Report examine self-reliance from various angles: social, economic, educational, cultural, and religious.

Colonialism influenced basic thought patterns and social assumptions throughout many non-Western societies, and the drive for self-reliance, though geared to a form of moderniza-

tion free from Western economic control, is as much conservative as innovatory, often seeking to restore indigenous forms (e.g., *ujamaa* co-operative villages in Tanzania, village consultation in India) overlaid by alien Western forms. In religion, particularly for Christian institutions linked to Western-based missions, self-reliance must mean both democratization and localization of the indigenous Churches, though within a truly ecumenical context.

The report's discussion of "Religious Self-Reliance," by Gabriel Sokefun of Nigeria, makes fascinating reading, particularly the theological exposition of the "Christian dynamic" view of world history, of "positive consecration" of the human to the divine will, of "faith in God and self-reliance."

BRIAN G. COOPER

Education for World Civilization: Basis of International Cultural Co-operation and the Future Community. By SWAMI NITYA-SWARUP-ANANDA. (The Ramakrishna Mission Institute of Culture, Calcutta. 64 pp. 1970. Rs. 2.50)

This is a booklet on education for World Civilization through a School of World Civilization. It is natural that this proposal should emanate from the Ramakrishna Institute of Culture. Swami Nitya-Swarup-Ananda, a monk of the Ramakrishna Order, planned and organized the Ramakrishna Institute of Culture, and was its Secretary since its inception in 1938. Since then he has travelled all over the world visiting universities and studying various types of institutions with a view to thinking out a design for a School of World Civilization.

According to him, "the purpose of the School of World Civilization is the pursuit of the integrated study of mankind's cultural and scientific development from the universal standpoint." The Swami makes two significant points: (a) cultures have hitherto lived in isolation, and (b) the global unity achieved through transport and communication is not sufficient. And he says that education for World Civilization must come through: (a) an understanding of one's own culture, and (b) through a "confrontation" of cultures.

The problem is summed up thus:

> What is called for on the part of the student is not only an attempt to understand and appreciate his own culture and also cultures other than his own, but a continual reaching out to a sense of the significance of all cultures in the whole pattern of human civilization.

For this, as the Swami says, a psychological change is necessary in the individual.

N. A. NIKAM

Education and Development in an Emerging Country. By PATRICK VAN RENSBURG. (The Scandinavian Institute of African Studies, Uppsala. 48 pp. 1967. Kr. 5; 9*s*.)

Interracial harmony is one of the most vital tasks facing mankind today. The twentieth century's conflicts of race and colour demand a deep and vital response based on those understandings of divine fatherhood and human brotherhood common to the world's major religious traditions. In many respects the outlook appears bleak; the world seems to be polarizing between White and non-White, rich and poor, nations; but it need not be so. More and more beacons of racial harmony are being lit.

One is at Serowe in Botswana, formerly British Bechuanaland, where the remarkable Swaneng Hill School is attracting increasing world-wide attention. It is a thrilling story of one man's constructive opposition to racialism in a race-torn part of the globe. Patrick van Rensburg resigned as South African vice-consul at Leopoldville in Congo, as a protest against apartheid, in 1957; subsequently, forced to flee from South Africa to Britain, he wrote *Guilty Land,* which drew wide-spread attention to the evils of apartheid, and then returned to southern Africa to start a secondary school at Serowe. Its problems have been a microcosm of the problems of the very young country of Botswana (independent since September 1966), itself mirroring all the difficulties of development throughout the Third World.

Yet Van Rensburg is not solely concerned with increasing the numbers of pupils and imparting the basic technical knowledge necessary for the modern world: he goes deeper to the philosophy and moral attitudes to be developed if a harmonious, multi-racial world is to grow. "Africans are having to distinguish how much of their way of life constitutes a morality which they want to preserve"; amid the conflict of values and cultures under the impact of economic and educational changes there must be constant awareness that an "exclusive concentration on spreading technological and scientific skills may well produce a cultural aridity." The interaction of education and development is carefully examined and pp. 25-40 discuss the content of secondary-school education aimed at motivating pupils towards being concerned about human improvement, both in their own country and generally. Voluntary service by students (at Serowe there is a "Builders Brigade") is an important method to that end.

The relationship of education to development in the wider context of racial harmony is obviously very important. Patrick van Rensburg's experience at Serowe is widely relevant, not least to the villages of India.

BRIAN G. COOPER

As I Have Felt. By JATINDRA MOHAN GANGULI. (East and West Publishers, Calcutta. viii+304 pp. 1967. Rs. 15.00 25s.; $4.00)

Jatindra Mohan Ganguli is well known to readers of THE ARYAN PATH for his profound and reflective essays on the life of the Spirit and Man's contemporary condition. *As I Have Felt* is a collection of such essays, together with some which have appeared in other journals, in India and in the United States, and others appearing for the first time. All are characterized by Shri Ganguli's personal approach; quiet, deep. Hitherto unpublished essays on Subjectivity and Objectivity, Man, Man's Conscience, Honest to God, Optimism and Pessimism, and the *Gita,* all seek to interpret aspects of the way of personal harmony and spirituality in a manner as simple as the message. For me, Shri Ganguli succeeds.

BRIAN G. COOPER

Leaves from a Provence Diary

We have just lost one of the greatest writers of Provence: Jean Giono. Most people outside France know him as the author of *Cresus, Femme de Boulanger,* and, more especially, *Le Chant du Monde*. Giono is deeply mourned in all this region, especially his birthplace, Monosque, where he lived, painting the portraits of the tough mountaineers, the villagers, hard as nails, and making vital and vivid the entire countryside — its gorges, the Grand Canyon and the Gorge du Verdon, its green waters, the stunning, breath-taking beauty of the mountains, trees, and the river, Var, eternally flowing, at once soft and tender and writhing and wriggling like a serpent.

Giono knew his people, his wild, wild nature, its lusciousness and its flintlike features, and he painted them, not as a poet—for he disclaimed his poetic features—but as a visionary. The village people who abound in these parts are cold, stern, and highly suspicious. Giono always kept man at a distance, finding far greater harmony in the grimness of nature and in its breezes than in the vagaries of man. For was not Nature always true to itself? Were not animals what they claimed to be, no more, no less? He had no fear of death and he would meet it, he said, quite recently, as a friend and to be lost in its eternal depths. He hoped he would not have to suffer the infirmities of old age—he was seventy-five—and he did in fact escape them, for he died quietly in the night. Or, as he once put it in one of his books: "*Je ne connais pas de repos plus magnifique, que celui qui consiste à se perdre dans la nuit des temps.*" Indeed that is as it did in fact happen: he was lost in the eternal spaces of the night.

Provence sings, the Provencal poet Font D'Eilence, keeps on insisting: the birds—the nightingales, the sparrows, the robins, a dozen other birds that come and go, a little fearful, I think, but unafraid when they see a real bird-lover. Once the shooting season is on, as now, the birds seek what shelter they can among the pines, the cedars, and the fig trees. This was a pagan land once where the Druids lived and nature was a friend, never hostile. The incoming of religion in the fourth century changed all that, though the songs and dances incorporate what they can of ancient myths that now lie buried in the deep layers of the unconscious. Sometimes they appear when there is thunder or lightning or when the torrents rage and then, as when they sing and dance, lightness returns and the people's fear is gone. Religion can inspire fear as well as take it away, but once fear is associated with God it leaves its mark for ever more until rhythm and dance, which serve as relievers of tension, make people forget themselves in whirlwinds of ecstasy.

I have often sat by myself before this great festival which nature provides at all times of the year: an agreeable climate with plenty of sunshine, with breezes that cause the pear, apple, and peach trees to sway as though trying their best to make he stern mountains bend. There are moments when all the arid spaces seem to disappear in the waltzes of the trees.

Even amongst themselves, it would seem, the people talk in whispers. There is little that is boisterous in their character. Politics alone, and then only when it touches the region, seems to stir them. Paris is far away and so seem to be some of the large cities. Aups, Draguignan, Moustiers, Aix are small cities. Even Toulon is, by city standards, small. Will it be right to call this region provincial Provence? My many contacts seem to bear me out.

In an age which has separated man from nature, substituting its own landscapes—its meadows of iron, its forests of glass and steel—for its origi-

nal earthly heritage, the pantheist suffers a setback, and intuitions of harmony with the universe are lost. Here, in this region especially blessed by sunlight and green trees man seems to be a stranger to the world of nature as though the birds are only to be devoured or put in cages, the trees to be robbed of their splendour and used for firewood, and animals to be slaughtered. There is nothing new about such conduct, but it seems to stand out forcefully in this countryside which would be a paradise for those who sought communion with all its wonders. Even the trees seem to be shy and reserved as though they had been deprived for so many centuries of human warmth and affection.

There was a time . . . indeed, there was a time when even here gods revealed themselves through the various forms of nature. All these nature cults, all this pantheism and polytheism, was liquidated by the coming of monotheism. But none of the writers of Provence—Mistral, Alphonse Daudet, or Giono—try to recapture this pagan world.

My contacts with young and old further convince me that man is more and more isolated from nature. People are coming to breathe pure air while there is still time. Several groups of young people now come to me and an International House for Indian Studies is being formed. Some of them who visit Lanza del Vasto and his religious community on Gandhian lines and call their group "Ahimsa," are somewhat troubled. One of them thinks that a love of nature on his part could make him suspect, for he would then be termed "religious." According to him a sense of communion with nature is usually associated with Eastern philosophy and this would mean giving up the atheistic or the Christian way of life, as the case may be. The relation between man and nature here and in the West generally has been intellectually powerful but emotionally uncertain and ambiguous.

How different this is from the feeling that "everything is enveloped by God!" In India man is still in the womb of nature and, therefore, emotionally sheltered and secure.

Is it possible to bring a little of this cosmic feeling here? This gap is sometimes felt, but it is very difficult to retrace one's footsteps; for there is no going back, nor is there any way of understanding the hidden rhythms of nature's movements and translating them into the language of the mind and spirit. It is this strange objectivization of the body and nature, this setting them off against the spiritual realm, that has helped to prepare our modern times with predominant interest in organic and inorganic nature.

I have discussed some of these ideas with the poet and painter, Font D'Eilenc; for although he is no mystic he is Bohemian enough to understand the problem. As one who is at home only in the country, looking after the fruit trees and planting vegetables, he can look nostalgically at the Eastern element in his religion: for Christianity is a universal church, he would say, originating in a germ that is alien to the society in which it played a part. "You see," he once said thoughtfully, "we have never really accepted the Eastern origins of our religion: and we have never reconciled the two. Instead, we have tried hard over the centuries to suppress the mystical elements in our thought by giving them all manner of labels."

I could not help being reminded of A. E. Housman's lines:

> **They cease not fighting, East and West,**
> **On the marches of my breast.**

So many people keep on talking about a "*pelerinage aux sources.*" This is the title Lanza del Vasto gave his two books on Gandhiji and Vinobaji. But the pilgrimage is not to go back simply to the East, the source of things, so to speak, or to sail slowly down the Ganges. It is rather to recall the phrase by the poet Novalis: "Where are you really going? Always

home!" We are going towards the home of Light. That is what going East means.

Somewhere at the back of their minds the young feel that they need to come to terms with their roots or to discover them. They do not know how to go about it except by "going mystical" in a "big way" or, failing to do that, by taking *hashish*, so that the "doors of perception" may be opened. "The trouble with the elders around us is simply this: we are neither laughed at nor criticized any more. Even that would be something. We are just ignored." Giono understood this; hence he wrote what he knew would be accepted and understood. Had he gone mystical or looked at nature with strange, mysterious eyes, he would have been taken for a *farceur*. That is why, for all his pacifism, Giono resented being called a poet. The genius of prose always involves an appeal to reason which is necessarily impersonal, and it always implies a community of ground with the reader.

In France the young resist by being political, a field always open to them, and hence even Maoism earns many adherents, but to go Buddhist, or to take to Zen or to Vedanta is to be suspect. But there seems to be no limit at all to going the way of Yoga; for that means relaxation, it means sport and success in skiing, and, in any case, it is done nowadays, it is in fashion, not so far removed from the "Midis" and "minis." So it is being exploited right, left, and centre. Under such a guise only is one allowed to go back to nature, to meditation, and to Zen. The word has earned respectability. If one could call looking at trees and flowers the Yoga of Seeing or Smelling it would be considered, provided the word "science" is also used and not "religion" or "metaphysics."

BALDOON DHINGRA

The most singular and deepest themes in the History of the Universe and Mankind, to which all the rest are subordinate, are those in which there is a conflict between Belief and Unbelief, and all epochs, wherein Belief prevails, under what form it will, are splendid, heart-elevating and fruitful. All epochs, on the contrary, when Unbelief, in what form soever, maintains its sorry victory, should they even for a moment glitter with a sham splendour, vanish from the eyes of posterity, because no-one chooses to burden himself with the study of the unfruitful.

—GOETHE

Correspondence

A Letter from Kiev

Kiev, 3 August 1970

KIEV, capital of the Ukraine, and third largest city of the Soviet Union, makes a lasting impression upon the visitor for its scenic beauty, historic churches, and living culture. Set on hills and islands astride the wide Dnieper river, this metropolis is aptly termed "the city in the park": its extensive tree-lined avenues, wide lawns, and luxuriant flora in the main streets and the thick woodlands encircling and penetrating the well-laid-out urban edifices, give Kiev a sylvan aspect rare in the cities of the modern world.

Among the U.S.S.R.'s most historic centres, for centuries termed "the mother of all Russian cities," Kiev dates back to the fifth century B.C. By the late ninth century A.D. it had become capital of Kiev Rus, uniting the eastern Slavs from the Ukraine to Novgorod, and one of the most powerful states of medieval Europe, with ties with countries as far apart as England and Byzantium. In A.D. 988, in the reign of Vladimir, subsequently regarded as a saint in Eastern Orthodoxy, Kieve was converted to Christianity from primitive paganism. Thus it is regarded as the birthplace of Russian Christianity, the cradle of what became "Holy Russia." To this day, in contemporary Communist Russia, St. Vladimir is venerated by millions of Christians, and honoured by the atheists as well for his unique contribution to Russian history. High above the Dnieper bank, the seventy-foot monument to Vladimir constantly reminds of his achievement. St. Vladimir's Cathedral is always thronged by pilgrims from afar and local worshippers; though it was built in the last century, its truly beautiful frescoes and ikons, and the awe-inspiring dome mosaic of Christ the Pantocrator, maintain the age-long tradition of Russian Orthodoxy, which seeks to use religious art to unite the believer with past, present, and the community of the eternal. For a visitor reared within Western Christianity, so thoroughly, though often unconsciously, permeated by rationalism and humanism, Orthodoxy's unity of art and spirituality is a new, distinctive source of nourishment to the soul.

St. Sophia's Cathedral in Kiev seemed to me the city's most remarkable manifestation of this unique heritage. Dating from the eleventh century, the cathedral's interior, with its painted Romanesque columns, wall frescoes and mosaics as splendid as any at Ravenna, remains essentially its pristine self. More than one million tiny stones comprise the remarkable apse mosaic of the Holy Mother, while the mosaic in the dome, of the bearded Christ holding the Book of Life, is equally compelling of awe in the observer. St. Sophia's was founded by Yaroslav the Wise in 1037, and the frescoes of his family, and his own sarcophagus, a superbly carved example of Ukrainian Romanesque, are of particular interest.

On the right bank of the Dnieper, the memorable Kievo-Pecharskaya monastery, though now a museum and no longer an active centre of religious life, evokes the origins and growth of Russian monasticism. In the Eastern tradition, the hermit and solitary saint devoted to contemplation and asceticism played a more decisive role than in the West; Kievo-Pecharskaya began in 1051 when the first monks came

to live in its deep underground caves and passages. Tiny subterranean chapels recall the single-minded devotion and self-discipline of such men of faith, many of whom over the centuries died underground, their bodies, mummified by the natural conditions, being preserved to this day. The visitor sees many saints of Holy Russia lying in their liturgical robes in glass-topped coffins, a rather eerie spectacle. Only ruins remain of the once glorious Assumption Cathedral, destroyed by Nazi barbarism in 1941; a museum houses the few treasures salvaged by the local populace, including priceless huge, ornate Gospel-holders and jewelled tabernacles. Numerous other chapels comprise the Kievo-Pecharskaya (its classical belfry is the highest in the U.S.S.R.) and the Museum of Ukrainian Folk Culture. Also contained within its walls is a unique collection of ancient and contemporary ceramics, glass, carpets, wood carving, and many other crafts. Fortunately, in the Ukraine such folk arts remain part of a living peasant culture.

Not all religious houses in Kiev have become museums; the convent of "Our Lady of the Protection" houses a hundred and sixty nuns, living their way of self-denial and prayer amid the Marxist society.

Occupied by the Nazis during World War II, Kiev suffered terribly, and not far from the Kievo-Pecharskaya is the deeply moving Park of Eternal Glory to all who died. An eternal flame burns at the foot of a simple, tall, dark-grey granite obelisk, and solemn music heightens the mood. I was reminded again that no one can begin to understand the Soviet Union today without first appreciating that some twenty million of its citizens perished a generation ago.

For its million and a quarter populace, Kiev has twelve theatres and concert halls, whose high standards are widely renowned. At the Kiev Opera House I was privileged to witness a performance of the Azerbayan ballet "The Maiden's Tower," a new work derived from an ancient fairy tale of the Russian Orient. The intermingling of East and West in Soviet life is a continuous source of interest to the visitor, and Kiev remains today, as many centuries ago, a veritable crossroads of different cultures.

BRIAN G. COOPER

We should all confess our gratitude for the powers we possess. The wise man should dedicate his sagacity, the eloquent man should devote his excellence of speech to the praise of God in prose and verse; and, in general, the natural philosopher should offer his physics, the moralist his ethics, the artist and the man of science the arts and sciences they know. So, too, the sailor and the pilot will dedicate their favourable voyage, the husbandman his fruitful harvest, the herdsman the increase of his cattle, the doctor the recovery of his patients, the general his victory in fight, and the statesman or the monarch his legal chieftaincy or kingly rule. In a word, he who is no lover of self will regard God as the true cause of all the powers of body and soul, and of all external goods.

—PHILO

Ends and Sayings

" . . . ends of verse
And sayings of philosophers."
—SAMUEL BUTLER: *Hudibras*

A fascinating and often beautiful exhibition "Vibrating World" was shown (June-July 1970) at the Institute of Contemporary Arts, London. Using photographs, films, and machines, it presented the visible effects of sound on matter, based on the work of Dr. Hans Jenny, of Dornach, Switzerland (described in "Ends and Sayings," August 1968). He gave the name of Cymatics ("waves") to this research, which began with the study of vibration in human physiology, and then developed generally into a study of vibration and periodicity as affecting various substances. The evidence shows how fundamental and universal is this periodicity, from the atom to the solar system. This research breaks through the barriers between different scientific fields, as also between art and science. Mentally, the exhibition is thought-provoking, and aesthetically it is enthralling.

Four lectures were given during the course of the exhibition, a synopsis of them being available beforehand, the first one being by Dr. Hans Jenny himself. He sees periodicity as "an essential and pervasive characteristic of the living and inanimate world." There is both complexity and unity in the "figures, currents, vortices, circulations, pulsations," etc. produced in specific substances by vibration under controlled conditions. Dr. Brian Goodwin (Reader in Developmental Biology, University of Sussex) deals with the power of living organisms to measure solar time, through their rhythmic biological processes. These are only part of the intricate rhythmic ordering in the whole organism of different time scales, analogous to the patterns of musical counterpoint. The development of embryos, though basically a process of unfoldment, contains many interwoven rhythmic elements.

Professor C. H. Waddington, the noted scientist (author also of various books on the relation between science and art) emphasizes time-engendered changes in biological patterns. Evidence suggests "that the basic form-generating processes are oscillatory or periodic" and that biological patterns result "from interactions between chance, vibratory and diffusion processes."

Dr. William Gooddy, Physician in Charge of the Neurological Unit of University College Hospital, London, deals with rhythms and the nervous system, the appreciation of vibrations as such rhythms, and the cause of disturbances affecting them. The outward expression of such vibrations and rhythms would in all likelihood be aesthetically satisfying.

The pioneer researches of Chladni (1756-1827) pointed the way, but the present advance into the world of sound and vibration, with its emphasis on periodicity, is a definite step towards the inner causal side of nature. So, too, is the synthesizing approach that sees certain fundamentals as affecting all fields of knowledge.

From *Gods* to *men*, from Worlds to atoms, from a star to a rush-light, from the Sun to the vital heat of the meanest organic being—the world of Form and Existence is an immense chain, whose links are all connected. The law of Analogy is the first key to the world-problem, and these links have to be studied co-ordinately in their occult relations to each other. (*The Secret Doctrine*, I. 604)

The series of articles "Man and the Heavens" (*The Illustrated London News*, 6, 13, and 20 June 1970) is significant for its questing and questioning spirit. Brian Aldiss writes of man as haunted by religion. Early man peopled the earth with spirits and the heavens with deities. With the dawn of science, he visualized human beings like himself on other planets. Now he has to meet the challenge of space, in whose galactic scale mankind occupies only a minimal fraction, and the old religious ideas of a God may be swept away. Yet man in his unique adaptability is more than "a naked ape," and throughout his space exploration he may find "nothing with a nature as contradictory as his own! Perhaps in time this contradictory animal will adapt to the size of the universe and become a god himself."

John Bold considers the question of intelligent life elsewhere in the universe, in the light of the mysterious signals from incredible distances (e.g. the powerful radio beam from the core of the Milky Way), signals which we cannot interpret unless "we seek interpretations in mystical directions." He suggests there is a slow evolution of a collective sub-conscious, similar to the moral and intellectual evolution taking place. Such extrasensory perception would synthesize the whole pattern of awareness and "communication." Michael Terry, interviewing a B.B.C. producer of religious broadcasting and the Editor of *The Catholic Herald*, finds them both certain that space exploration does not erode divine authority. Making more manifest the wonders of the universe, it strengthens the conviction that there must be a prime mover of this creation. The perversion of science for military and other purposes, and the dangerous discovery of what man cannot handle (since his intellectual development outruns his spiritual), are the moral problems.

Another article describes how inventions worked out for the astronauts' needs can be modified for general benefit, such as aids for the disabled. Tony Osmon states that the comparative ease of our first journey—to the nearby moon — is deceptive. Since Mars, our nearest planet, is never nearer than 50 million miles, planet exploration is still "science fiction." Colin Wilson concludes that the evidence points to a universe that "thinks." More and more biologists are coming to recognize some kind of "mind" that influences the genes, while the patterns of all three kingdoms, in the whole complicated universe, resemble computer coding. Who or what programmes the computer? According to the cybernetician, David Foster, we live, not in a mechanical but in an "information" universe programmed in some mysterious way by "superior intelligences." Though David Foster uses the word "God" to denote this informing mind, it is simply for convenience, since he sees no possibility at present of formulating any answer.

All these contributions seem to indicate we are coming back — on a higher turn of the spiral — to the ancients' idea of a cosmos of divinities, but with this difference — a possibility now of understanding the real interpretation of the idea. The following may serve as pointers:

> As no outward motion or change, when normal, in man's external body can take place unless provoked by an inward impulse given through one of the three functions [*internal* feeling or emotion, will or volition and thought or mind], so with the external or manifested Universe. The whole Kosmos is guided, controlled and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform ... the agents of Karmic and Cosmic Laws. (*The Secret Doctrine*, I. 274)
>
> They are the Intelligent Forces that give to and enact in Nature her "laws," while themselves acting according to laws imposed upon them in a similar manner by still higher Powers; but they are not "the personifications" of the powers of Nature, as erroneously thought. This hierarchy of spiritual Beings, through which the Universal Mind

comes into action, is like an army — a "Host," truly — by means of which the fighting power of a nation manifests itself and which is composed of army corps, divisions, brigades, regiments, and so forth, each with its separate individuality or life, and its limited freedom of action and limited responsibilities; each contained in a larger individuality, to which its own interests are subservient, and each containing lesser individualities in itself. (*Ibid.*, I. 38)

Everything that *is, was* and *will be,* eternally IS, even the countless forms, which are finite and perishable only in their objective not in their *ideal* Form. They existed as Ideas, in the Eternity, and, when they pass away, will exist as reflections (FOOTNOTE: Occultism teaches that no form can be given to anything, either by nature or by man, whose ideal type does not already exist on the subjective plane). (*Ibid.*, I. 282)

. . . what is called "unconscious Nature" is in reality an aggregate of forces manipulated by semi-intelligent beings (elementals) guided by High Planetary Spirits (Dhyan Chohans), whose collective aggregate forms the manifested *verbum* of the unmanifested LOGOS, and constitutes at one and the same time the MIND of the Universe and its immutable LAW. (*Ibid.*, I.277-8)

The one stipulation is that we do not anthropomorphize these hierarchies of intelligences as we have done in the past with the concept of "God."

A constructive protest against the mass-factory concept of education was made by discussion groups in Britain, reporting to the Headmasters' Association educational conference at Cambridge (*The Guardian,* 22 June 70). A plea was made, on behalf of the least able group of teenagers in secondary schools, for a non-examination course. It was said that the C.S.E. examination, no matter how much it might be adapted, was useless for this group in a comprehensive school. It was suggested instead that, out of five school days, only three whole days should be given to class work in essential subjects, such as English and Mathematics. Courses in building and other vocational subjects at a technical college should occupy one day, while the last day should be spent out of school and be devoted to such things as community service.

It is to be hoped the suggestion will be taken up. To make the education fit the pupil is not only humane, but sound common sense.

At Stepping Hill Hospital, Stockport, Cheshire (*The Guardian,* 18 June 1970), a spontaneous movement by nurses may well extend to other hospitals. The senior theatre staff there have refused to take part in further abortion operations and some have resigned on principle. It is not a religious matter, but one of conscience, for the nurses are sickened by the increasing number of abortions, especially when pregnancies were well advanced, and have repudiated what they call "throwing human beings into the dustbin." The nurses declare that some of these foetuses look like babies and have a heart beat. Foetuses are sent off to universities and pathology departments since foetal tissue is used in research (*The Guardian,* 19 June 1970). Even a gynaecologist like Professor Ian Morris, of St. Mary's Hospital, Manchester, finds the demand for abortions "a horrible, distasteful duty he was powerless to shirk ... If I were beginning my career I would not become a gynaecologist, because this operation is a reversal of my early training."

The Confederation of Health Service Employees has promised strong trade union support for the nurses involved, and would intervene against any hospital disciplinary action against them. Some organizations are calling for more widespread education in contraceptive techniques to prevent the horrors of abortion, but birth control still only tries to stave off effects, while the generating causes are allowed to continue in action, and

even encouraged and stimulated to do so. The education that is needed is that which will bring understanding of the right use of that spiritual power of creation, whose lowest animal expression is procreation — a force not to be despised, as false ascetics do, but one to be treated with reverence and due control, as befitting a godlike power, even though stepped down and limited to the physical plane.

"Two wrongs do not make a right" says the old proverb. In recent years there has been a spate of disruptive terrorism by minority groups and individuals, frustrated in their desires and "rights." Such actions as assassinations, kidnapping, hi-jacking, bomb throwing, have proliferated. A spectacular development (September 1970) in the prolonged Arab-Israeli conflict, has been the hi-jacking and ultimate blowing-up of airliners, diverted to Jordan by Arab-Palestinian refugee guerillas. Threats to the lives of passenger-hostages, unless guerillas taken prisoner are released, have held major European powers at pistol-point, so to say.

Adam Roberts, Lecturer in International Relations, London School of Economics, analyses most pertinently, in "The Terror of the Weak" (*New Society*, 17 September 1970), the question whether such terrorism is really effective. Or is it only a sign of weakness, and, far from being a remedy for ills, does it increase them by hardening the opposition, as well as alienating allies and the world in general? Terrorism today, he says, is used as an instrument for instant world-wide publicity, assumed to give speedy efficient results. Yet the actual value of "terror" as a weapon of small weak groups against the vulnerable points of any society has been too little considered, even by those who have attempted to define it. Often, though not inevitably, it prolongs the original weakness.

Hannah Arendt has recently emphasized that power and violence are two very different concepts; that power can rest on sources such as approval, legitimacy or consent, and only needs to resort to violence when these are lacking.

Political assassinations seldom produce results, only "a dubious emotional satisfaction." Adam Roberts cites the assassination of Alexander II of Russia (1881) and, more recently, those of the Nazi Heydrich in Czechoslovakia and Verwoerd, Prime Minister of South Africa. Even when violence, "often inter-communal in character" has seemed to produce results, it leaves a legacy of recurring violence. The Catholic-Protestant "terror" in Northern Ireland (not mentioned by him), is a case of tragic recurrence. Violence also backfires, he claims. The Communist guerilla campaign of terror in Malaya was abandoned in 1951, since it had simply alienated the whole civilian population. "Violence breeds violence" is another old saying of which one is reminded by his emphasis on the infectious nature of violence. The invasion (21 September) of Jordan by Syrian troops in support of the Arab-Palestinian guerillas already fighting the Jordanian army, and the terrible plight of civilians in Amman, have underlined the point. He concludes that, despite the mass of evidence that the use of terror denotes weakness, men are still glamoured by it. But though they may argue in favour of its short-term results, the long-term effects make the weapon of terror both dubious and ineffective.

...ethics and not just today's expediency ought perhaps to have some part in shaping our attitude to this phenomenon of our times.

There is surely no "perhaps" about it. Sometime men must come to realize that the sayings of the spiritual teachers — "They that take the sword shall perish by the sword"; "Never is enmity appeased by hatred; enmity is

ever appeased by Love. This is the Law Eternal" — are not just "unfashionable" ethics, but scientific statements of fact.

The recommendations being made by a sub-committee of the British Home Office Advisory Council on the Penal System propose methods of treatment for convicted offenders that will deprive them of neither their employment nor their family life (*The Observer*, 23 August 1970). This would mean, for many, the end of prison life as such, except possibly attendance at detention centres at weekends and evenings. Another suggestion is that young offenders will have their sense of responsibility awakened if they share in projects to help the underprivileged. The main snags in all the suggestions are, it is said, the vast increase in the prison population in Britain ("the forecast for 1980 is 50,000") and the tremendous disparity between this and the number of probation officers, after-care workers and others needed for remedial treatment. Such work is not as glamorous for young people as service abroad in developing countries, but it is vitally needed. There are now, according to a report in the Bulletin of the Central Council of Probation and After-Care Committee (August 1970), over 2,000 volunteers helping probation officers, but in view of the unprecedented rise in the prison population in the past few years, far more are needed, if the alternatives to prison (day centres, hostels for the inadequate, and an extended probation service) are at to be made workable.

The fourth U.N. Congress at Kyoto, Japan, has put forward the idea of a world movement for crime prevention (*The Guardian*, 3 September 1970). Its findings, too, linked penal reform with sociology generally.

> ...crime was associated with the rapid social changes which had taken place, and which could be summed up by the word "urbanisation." It had grown almost at the same ratio as cities had grown.

It has meant new types of crime (drug abuse, hi-jacking, escalating juvenile delinquency and others) arising out of changing values, the breaking down of traditional authority and family life, plus the pressures of the "rat race." The solution to crime, the Congress found, was not the imposition of more and more legislation for control. This was not only cumbersome, but also productive of yet more crime — incidentally the retention of capital punishment by some countries was condemned. Penal methods alone can never be really remedial. Any such international programme must include the social problems of "hunger, urbanization, unemployment, housing, educational facilities and especially rural and agricultural development." These signs of a gradual break-up of the watertight-compartment outlook are hopeful, even if the helpers to implement practical programmes are still in short supply. We must perceive rightly before we can act rightly.

One interesting statistic has appeared in the report *Crime, Police and Race Relations*, by John R. Lambert, issued for the Institute of Race Relations (September 1970) — that of a lower crime rate among coloured immigrants in Britain than among other groups, even though such immigrants live in areas with the highest crime rates. Mr. Lambert judges that present police training methods are too traditional, emphasizing the legal aspects at the expense, sometimes, of human relations. The police, being only human, tend at times — just as others tend to label them — to think of people in terms of stereotypes. There is a need, at university level, of social studies specially connected with police work.

A project already begun is the strengthening of the police force by the introduction, some six years back, of Scotland Yard's special Patrol Group, "a disciplined experienced team of policemen" comprising some 160 officers (*The Guardian*, 24 August 1970) which sends uniformed units, at a moment's notice anywhere in the London area, where the local force does not have sufficient men to deal with some outbreak or wave of crime. Concentrated day and night action, it is said, has often been able to deal effectively with the original criminal group, and has also resulted in a reduction of juvenile vandalism and the general crime rate in the area.

This underlines the fact that the only legislation (even if sound) that works is that which can be dependably implemented. Appeals for citizens' co-operation, notices posted about fines and prosecutions, even severe sentences and so forth, only discredit the whole idea of law and order, when offenders know that the chances of being caught in any anti-social act are negligible. It is important, even if the minimum of legislation is desirable, that it should be dependably carried out. Parents whose threats and promises are not fulfilled, or only erratically and unpredictably, often harm their children more than stern but reliable ones. Mankind must eventually become self-responsible through recognition that there *is* a Universal Law (Karma) that brings to each one the exact reactions of his actions. Until then, any development that helps human justice, if it is acting for the good of the community as a whole, to approach the dependability of this natural karmic law (the equilibrium of cause-effect) will be better for all concerned.

Man not only affects his environment, but is also influenced by it, in ways that he does not realize. The use of colour therapy has had exponents for many decades, and periodically it comes again into more prominent notice. One of the latest researchers is Mr. Theo Gimbel, a former art teacher, now established at Iron Acton, Gloucestershire, England (*Daily Telegraph*, 1 September 1970). His previous work with handicapped and other children has led him to a correlation between personality and certain shapes and colours. His two instruments for investigating the influence of coloured light and structural form on human psychology are, a colour room and a "continuous light composer," in which complex colour-shape variations are projected on to a screen. One group of 65 volunteers (except two) found asthma relieved by the treatment. Some colour combinations are harmful. Yellow street lighting, he holds, "produces a feeling of insecurity. It might be associated with violence." This field of colour research is one with many potentialities, and it may well be that a study of ancient lore and its colour symbolism could give scientific hints to the intuitional. Many discoveries are but old truths revived.

Mention was made in "Ends and Sayings" (December 1969) of the work undertaken by the Divinity Department of Borough Road College, Isleworth, Middlesex, to co-ordinate information about world religions, and to collect appropriate visual aids, for the special benefit of teachers of Comparative Religion. The Department is now acting as a sub-group of the SHAP Working Party on Comparative Religion in Education, which was inaugurated in April 1970 at a course of lectures at Shap Wells Hotel, Westmoreland. Under the joint chairmanship of Professor Ninian Smart and Professor F. H. Hilliard (both well-known figures in this field) it has already been active in planning syllabuses and courses, giving help for projected books on comparative religion

and so on. Peter Woodward of Borough Road College is Co-ordinating Secretary, while his Co-Secretary, John R. Hinnells (who edited *Comparative Religion in Education*, reviewed in THE ARYAN PATH, April 1970), handles conferences and publications.

SHAP has links with various other groups of similar interests, listing some of their helpful publications — Community Relations Commission (a booklet to help firms with immigrant workers); World Congress of Faiths (a report on the future of Religious Education), Christian Education Movement, various European organizations as well as those connected with specific religions or philosophies. It welcomes further contacts of a similar nature. A new biannual journal *Religion: Journal of Religion and Religions* is coming out in the near future.

The latest lists sent out by the SHAP Co-ordinating Secretary, at a nominal cost price, are much enlarged from the previous set. There is a more detailed calendar of religious festivals; addresses for visual aids for the different faiths, as well as for information about them; a list of periodicals containing articles on them. There are ten valuable bibliographies, each by an expert in his or her own field — general books for teachers and students and books for schoolchildren, while the specialized lists for the various non-Christian religions include not only the better known ones, Hinduism, Buddhism, Judaism, Islam, but also African and Primitive, Pre-Christian (Northern Europe), Chinese and Japanese, Jainism, Sikhism and Zoroastrianism.

This fine work of co-ordination shows how much is being done to gather the tools of understanding, and how the interest in world religions is growing. It remains for the potential beneficiaries, young and old, to assimilate the treasures of wisdom belonging to all peoples, and to build a foundation for world understanding, unity in diversity, a unity apart from transient political, economic, and social factors.

The practice by international charity organizations of publishing details, and pictures, of the various schemes for aid — whether practical training, buildings, irrigation systems, livestock, fishing boats, clinics, sponsoring of individual students, and numerous other constructive uses of funds — is good in that it arouses personal interest and creates more of an imaginative link between donor and recipient, even if it has not the immediacy of actually working on the schemes at the spot. The Annual Report, 1969-70, of the non-governmental Royal Commonwealth Society for the Blind, with its succinct presentation of facts, and pictures that are moving without being sentimental, is an admirable example of how to make the work done "come alive" for those who support it. Last year the Society sponsored projects in which "14,598 people had sight restored and 6,915 had operations for the prevention of imminent blindness. The total number of patients seen was 570,262 of whom 264,642 received treatment for conditions which could eventually cause blindness."

Christian Aid's income in the year ending 30 September 1970 was £2,848,230, and in October 1970, it took space in the press to give details, out of the total of practical aid-schemes undertaken, of 50 such, in all five continents, as well as the amounts allocated to each.

The work of these and other international welfare organizations, well-known or lesser-known, emphasizes the interdependence of peoples, the value of co-operation. Equally essential is the other half of the picture — complementary, not opposed — and that is self-reliance. An example of the value of this was given by Dr. Harold Turner in his wireless talk "The Third World of Religion" (B.B.C.

Radio 3). Speaking of the lively indigenous Churches of Africa (*The Listener,* 22 October 1970), he described what had been achieved by one small religious sect in Western Nigeria. Escaping from persecution in 1947, it founded Aiyetoro as its sacred city, although it was unfavourably situated "on a remote sandbank, out near the coast, eight hours by water from the nearest road, pretty well cut off from all the development agencies and assistance." Yet under the leadership of their priest chief, and without outside help, the group had built up an amazingly prosperous community, economically, based on "quite sophisticated sea fishing" and a monopoly coastal travel service. Their own electric generating plant is worked by operators from the sect, who have been sent to Germany for the technical training required.

Even here, obviously, it is not a question of starting from scratch. There must have been some in the group with the knowledge as well as the initiative, to recognize the potentialities of the situation. The working-out was self-energized. It is finding the happy mean between co-operative help and self-reliance that makes for firm and fruitful relationships.

For those convinced of the universality of cyclic law, the addition of further natural cycles to those already known is especially interesting. The question of cycles of climate (warm-cold) has been much discussed, but hitherto a sufficiently clear picture was not available. Now Danish scientists using a 4,700-foot rod of ice dug up by U.S.A. Army engineers, the total thickness of the ice sheet covering Northern Greenland, have built up a temperature chart of possibly 100,000 years, showing more or less regular swings between cold and warm climates. These appear to be due to four sun-rhythms (cycles of 2,400, 400, 181, and 78 years respectively) which are probably linked with the sunspot cycle of about 11 years, whose variations of heat, light, and so on affect the earth's climate. The researchers predict the imminent approach of a 40-year cold period (*The Observer,* 2 August 1970).

The recognition of the water cycle in nature is almost kindergarten knowledge — how the surface waters evaporate into the air, form clouds, and descend again as rain (or snow etc.) But the earth's basic cycle has been ignored. Now scientists are calculating whether it will be possible to use the earth's "enormous geological conveyor belts" to dispose of the accumulated wastes of civilization, whose increasing damage to the natural environment is causing much heart-burning among all concerned with the welfare of the earth-planet as a living unit.

> Convection processes in the earth lead to an upwelling of material which, along the active oceanic ridges, leads to the addition of 60 cubic kilometres of material to the earth's crust every year. . . . Since the earth's volume remains constant in spite of the upwelling, somewhere at the surface of the earth 60 cubic kilometres of material descends into the interior every year.

The Guardian (9 October 1970) reports from the journal *Nature,* the idea put forward by scientists at the University of Washington, Seattle, that, since the total amount of material involved in this natural cycle is far greater than all the civilization's wastes, if these wastes were compressed to the density of sedimentary rock, they could then be turned into the natural earth-cycle. An area off the mouth of the Fraser River, British Columbia, has already been identified as a descending inlet. So, *if* problems of mass-collection and compression can be overcome, and *if* "the drain is not clogged" by over-intensive human interference, it would seem to offer possibilities. Yet, surely, the cyclic processes on a smaller scale — the methods of organic farming, composting, the

principle of "returning to the earth what has been taken from the earth," the methods of reclamation for city wastes – which would spread out the task, and the responsibility, should be encouraged far more widely, before grandiose schemes are dreamt of.

"The Lord is a consuming fire" says the Bible, and in this sense "Consumer" has more meaning in reference to militantly active Consumers than when applied simply to those who purchase manufactured goods and produce. For the Consumers' associations and other voluntary pressure-groups are beginning to make their power felt, by watch-dog tactics and active challenges to exploitation or inefficiency on the part of manufacturers, suppliers, government bodies, and other big vested interests. In Britain it is mainly the combined force of the groups that counts. In U.S.A. the outstanding "Crusader" for Consumer Rights is Ralph Nader, who, five years back, started a fight, single-handed, against the multi-million-dollar motor industry in America. His book *Unsafe At Any Speed* dealt in the strongest terms with the appalling hazards of death or disablement that the standard motor-car imposed on users. General Motors were forced to discontinue one particularly dangerous model, and after prolonged attempts to find means of defaming Nader's reputation, paid him, September 1970, $425,000 as a settlement out of court. Nader himself meanwhile has widely extended his "ombudsman" operations, with his own public-interest law firm. Rudy Arbamson in *Los Angeles Times* (reprinted, *The Guardian*, 5 October 1970) reports that:

> This summer an army of more than 4,000 students, including a third of the student body at Harvard Law School, volunteered to work for a pittance for Ralph Nader... His Centre for the Study of Responsive Law... could take only about 200 of them.

Similar public-interest groups have sprung up, from this inspiration, throughout the country.

Nader's investigations cover every field – land use, industries, pollution, government departments, nursing homes – wherever a need is seen. His strength is his absolute dedication – time, comfort, money, everything subserves the end in view, giving young professionals also opportunities to develop leadership by this fight against institutional wrongs. Further, he is meticulous as to the accuracy of his facts, so that his accusations have reliability. The example of such dedication and integrity (and the response of the intelligent young to it) should give hope to those battling anywhere for right against seeming odds.

How singular is the thing called pleasure, and how curiously related to pain, which might be thought to be the opposite of it; for they are never present to man at the same instant, and yet he who pursues either is generally compelled to take the other, as if they had two bodies but were joined by a single head.

The soul is the very likeness of the divine, and immortal, and intellectual, and uniform, and indissoluble, and unchangeable: and the body is the very likeness of the human, and mortal and unintellectual, and multiform, and dissoluble and changeable.

—SOCRATES

RECENT EDITIONS OF

THEOSOPHICAL BOOKS

		Rs.	*U.S.$*	*s.d.*
Bhagavad-Gita	by W. Q. JUDGE	2·50	0·90	4/3
A rendering from the Sanskrit				
Notes on the Bhagavad-Gita	by W. Q. JUDGE completed by ROBERT CROSBIE	3·25	1.25	5/-
Yoga Aphorisms of Patanjali	by W. Q. JUDGE	2.00	0·75	4/-
An interpretation—by translation and commentary				
The Dhammapada		2.00	0·75	4/-
The Cunningham Press translation of the Buddhist classic				
Universal Theosophy	by ROBERT CROSBIE	3·00	1·00	4/6
His Theosophical talks and lectures on religion, philosophy, ethics, and spiritual life				
Selections from the Upanishads and *The Tao Te King*	Trs. respectively by CHARLES JOHNSTON and LIONEL GILES	2·25	0·80	4/3
The Ocean of Theosophy	by W. Q. JUDGE	2·75	1·00	4/6
A clear and comprehensive summary of Theosophical teachings				
A Book of Quotations	from W. Q. JUDGE	6·25	2·25	9/6
A Book of Quotations	from ROBERT CROSBIE	6·25	2·25	9/6
Companion volumes of quotations, arranged for daily reading and printed for presentation				

PUBLISHERS: Theosophy Company (India) Private Ltd.
Theosophy Hall, 40 New Marine Lines, Bombay 20.BR

THE ARYAN PATH

THE ARYAN PATH seeks to light up the Way: it believes there is one for all souls. But it preaches no fixed creed. Sincere and coherent statements of many points of view find place in it, so long as they touch on the great human concerns. The journal seeks to promote, among thoughtful men who are not necessarily specialists or scholars, study and comparison of ideas ancient and modern, Eastern and Western; and of perspectives mystical, philosophical, literary, and social-reformist.

In this way it hopes to draw on the treasuries of learned, thoughtful, gracious minds for the general use and to induce in each reader an alert perception of his own simultaneously with respect for many others. The typical, wished-for reader of THE ARYAN PATH is interested in the things of the mind and in the products of other cultures as well as those of his own.

THE ARYAN PATH has always been maintained by heavy sacrifices, charity funds at the disposal of the promoters having been used to support it as a public service. It has seen forty-one years of continuous publication.

A subscriber receives in the course of each year nearly 500 Royal Octavo pages of substantial writing, for an annual subscription of Rs. 12.00, 18*s*., or $5.00. This barely covers the cost of producing and forwarding the physical copies: the authors' fees and the expenses of the offices are still a net burden. A wider circulation will ease this burden a little, on the one hand, and, on the other, fulfil the journal's hopes and aims. It is hoped that you will become a subscriber and bring THE ARYAN PATH to the notice of such friends as will share its high concerns.

Theosophy Hall, 40 New Marine Lines, Bombay 20

★

62 Queen's Gardens, London W. 2-3AH, England

Edited by Sophia Wadia at Theosophy Hall, 40 New Marine Lines, Bombay 20 (BR). Printed and published by P. Rangarajan at W. Q. Judge Press, 97 Residency Road, Bangalore 25.
Simultaneously published by K. R. Achutha Rao at Theosophy Hall,
40 New Marine Lines, Bombay 20 (BR)